L. rel. ~~145.~~ 175
neo-celt. (introd.

L Lofil 207

A 5885

Philol.

Ling. Gall.

Lex. Celt.

B. 801.

SPECIMEN

OF AN

ETIMOLOGICAL VOCABULARY,

OR,

ESSAY,

By means of the

ANALITIC METHOD,

TO

RETRIEVE the Antient CELTIC.

By the AUTHOR of a PAMPHLET entitled,
The WAY *to* THINGS *by* WORDS,
and to WORDS *by* THINGS.

Res verbis, & verba accendunt lumina rebus.
Things throw a light on words, and words on things.

LONDON:
Printed for L. DAVIS and C. REYMERS, in Holbourn,
Printers to the Royal Society. MDCCLXVIII.

BIBLIOTHECA
REGIA
MONACENSIS.

ADVERTISEMENT.

AFTER my publiſhing that much too crude eſſay, *On the* WAY *to* THINGS *by* WORDS, *and to* WORDS *by* THINGS, I imagined myſelf acquitted of any farther inducement to trouble the public with my ideas on this branch of philology. Not even the approbation it was ſo fortunate to meet with from ſeveral of the firſt rank in literature, an approbation much beyond my hopes, or my pretentions, could tempt me to re-enter this career. In my diffidence of ever being able to carry this literary undertaking into effectual execution, ſo as to ſatisfy the public or myſelf, I had renounced all thought of proceeding farther in it.

Some time afterwards there appeared in the *Journal des Sçavans*, two advertiſements of a diſcovery of the primitive univerſal language.

This pretention indeed differed from mine in two material points.

The firſt, in that the author ſtiles it *univerſal*: whereas I dare not aver that the *Celtic*, at leaſt ſo far as I can diſcover of it, and at the point from which I take my departure, was univerſally the elementary or mother-tongue. It was demonſtrably ſo of the Greek, of the Latin, of moſt, if not all the languages of Europe, of part of Africa, of the two Tartaries; and how much further the roots might ſhoot into more Southern regions, I do not pretend to aſcertain. But in this title of *univerſal*, it is plain that the *Celtic* is included.

Secondly. By the tenor of thoſe advertiſements, there appears a claim to the merit of the diſcovery or invention. But this is more than what I can any ways aſſume. It is with pleaſure I confeſs, that I owe the way into which I have ſtruck, how ſucceſsfully I leave to others to judge, to its being pointed out to me by more than one author, who, with great juſtneſs, ſaw, in a recourſe to the analitic method, the only chance of coming at various important points of antiquity. *Leibnitz*, *Sternhielm*, and the very ingenious Preſident *Des Broſſes*, beſides many others, have all recommended this ſimplification of languages, by a reduction of words to their radicals.

Even the proceſs itſelf of the analiſis ſtands founded, and is only the more authentic for its being ſo, on rules, long, generally and uncontrovertibly admitted ; ſo that I have no right to call any thing in my undertaking, a diſcovery, unleſs the novelty of the application ; of the juſtneſs of which the reader is to be the judge.

When then thoſe advertiſements appeared in the *Journal des Sçavans*, I was ſincerely pleaſed to find, that, in a point ſo very important to literature, there was a light ſo much greater, and more comprehenſive, than what I could aſſume to offer, propoſed to the Public, no matter by whom, ſo the good was but done.

But while I was content, with perfect candor, to wiſh ſucceſs to whoever ſhould embark on a reſearch of this kind ; it was ſuggeſted to me (for I may truly and unaffectedly aver that the thought was not mine), that, ſince I had already furniſhed ſome practical hints of this retrieval of the antient Celtic or elementary language, it was, in ſome meaſure, incumbent on me to maintain what grounds of title it might appear that I juſtly had to the honor

of

of procuring ſo great a benefit to the republic of letters.

This argument, perſonal as it was to myſelf, had not any the leaſt weight with me: leſs yet had I the ridiculous vanity to imagine, that the literary honor of the nation could be any ways affected by the ſucceſs or failure of my pretention to priority of diſcovery, ſo far as my part may be termed diſcovery, or rather retrieval.

It was then ſolely and purely in conſideration of the utility likely to reſult to the public, if but from a light ſtruck by a colliſion of competition, that, at length, induced me to reſume a work, which I had condemned to remain under a ſentence of ſuppreſſion. It was beſides obvious, to think, that the antiquities of this nation would not, with a foreigner, have that preference which I could wiſh.

But, in order to proceed effectually, there manifeſtly exiſted a neceſſity for me of taking the ſenſe of the Public on the nature of this undertaking. This could not be done without furniſhing more matter for its judgment than what was contained in that prementioned, crude, undigeſted eſſay. I alſo judged it fair to offer an object of compariſon with the propoſals of Monſ. *Brigant*, above alluded to, and hereto candidly ſubjoined.

In this view, I had recourſe to a collection which I had been long making, of certain mutual illuſtrations of words and things, with reſerve to give them more order, and a more ſatisfactory expanſion, in the caſe of ever publiſhing the whole plan of this propoſed retrieval. And, as the time urged the ſubmiſſion of ſuch matter of dijudication to the public, I have been induced to exhibit, in the following ſheets, a few preliminary ſpecimens of the reſult of my plan of etimology.

It is not indeed quite ſo pompous as that of Monſieur *Brigant*, in its promiſe of univerſality; but ſo far as it relates more eſpecially to the antiquities of this country, it will hardly be thought leſs intereſting. How far I have, in that point, ſucceeded, or leave room to hope that I may ſucceed, I chearfully ſubmit to ſuch men of learning as are the moſt qualified to judge of it, by their having exerciſed their faculties of enquiry on a matter, at once ſo noble, ſo curious, ſo entertaining, and ſo worthy to entertain.

I am very far from denying to other objects of the curioſity of antiquaries, their juſt degree of utility, and conſequently of merit. To grace a cabinet with the rare medals of a *Herennius*, a *Hoſtilian*, a *Balbinus*, a *Pupienus*, a *Peſcennius Niger*, an *Aquilia Severa* the wife of an *Heliogabalus*, &c.; to aſcertain the obſcure ones of a *Carauſius*, a *Minnaſar*, a *Driantilla*, &c.; or to ſupply the deficient, the elliptic, or obliterated letters of an inſcription on the monument of ſome Roman Centurion, or tribune of a legion, or even of ſome menial domeſtic of an emperor, may all have, or rather doubtleſs have, their uſe; but ſurely an incomparably leſs one than that of but an attempt to diſcover the foundations of our preſent conſtitution of the church and ſtate, in ages anterior to the invaſion of this country by Julius Cæſar, whoſe ever execrable ambition, not letting him reſt contented with annihilating the liberty of his own country, inſtigated him to the deſtruction of ours.

If then, I repeat it, *If* I am not miſtaken in this method of analiſing words by an individuation of ideas, ſillable by ſillable, and through every particle that conſtitutes thoſe words, and repreſents thoſe ideas, being traced to the primordial ſource of one diſcernibly elementary language of

monoſillabic

monoſillabic radicals, by means of which the exiſtence of things may be found in their natural records and repoſitories, words ſatisfactorily explained, ſo as to convey undeniable truths by implication; if, I ſay, I am not miſtaken in my applications of this method, which of itſelf ſtands inconteſtable, the reader will find, even in theſe imperfect ſketches, ſome principal fixed points, attended with ſuch a train of implicit acceſſaries, as to form ſo many centrical lights; which, diffuſing clearneſs round them, at once illuſtrate objects actual, antecedent, and ſubſequent; connect uſefully the remoteſt ages with the preſent times; and lay open to their very foundations cuſtoms of great importance, prevalent at this moment, under all the ignorance or obſcurity of their primigenial cauſes.

It may, perhaps, at the firſt, ſound raſh and unwarrantable, that the words *Eccleſiaſtical*, *Dioceſe*, *Dean*, *Cardinal*, *Biſhop*, *Prieſt*, and even *Religion* itſelf, do not originally mean any thing purely ſpiritual: being, in fact, in their origin, all terms of judiciary import, in thoſe times when the law was abſolutely blended with divinity, from which the law was proud of receiving its ſupport. The law of the country was alſo its religion. A reverence for the Deity aroſe from a ſenſe of juſtice, which, in return, was itſelf ſanctified by it. The more this is examined into, the more will it appear to be ſtrictly the truth.

Chriſtianity ſucceeding to this diſpoſition of things, in favor of its greater purity, renounced, from the firſt, the power of the temporal judges, and its clergy formed a claſs apart; though, at the ſame time, adopting ſecular names of office, and modelling their hierarchy on the titles of that order of men, to whom they were ſucceeding.

But this authority, which they had probably, *bona fide*, disclaimed, they were, in a great measure, even compelled to assume, by the barbarism and ignorance, to which all Europe had become exposed by its enslavement to the sword, so that the people, in general, met more than half way the restoration of the Gown to its pristine influence. A great and sublime truth this, by the light of which, all the wonder at the power which the clergy arrogated over kings and emperors, and which, with so much false and frigid pleasantry, has been imputed to exquisite *priestcraft*, vanishes, and leaves it in the order of very natural occurrences.

The darkness of those ages did not suffer the essential distinction to be made between the *judiciary* and the *spiritual* power; both which had long centered in *one* order of men, whose functions were not the less for that different, when law and divinity had their respective ministries, very probably, often, though not necessarily, united in the same person; as the Druid temples were at once churches and courts of judicature, or as, at this moment, a rector of a parish may, at the same time, be its justice of peace.

No wonder then, that the Christian hierarchy became suddenly, and with the acclamations of the people, invested with such power. They were looked upon as some resource against the brutal ignorance and despotism of the military of those times. In virtue, then, of rooted and antient prejudices in favor of the gown, they might have got much more power than they actually did, if so many of the judiciary functions had not been inconsistent with their declared disclaimer of temporal jurisdiction. Even as it was, some great offices of the law were in this nation, for ages after the establishment

eſtabliſhment of Chriſtianity, adminiſtered by eccleſiaſtical dignitaries, in the preſent ſenſe of the word eccleſiaſtical.

The Chriſtian hierarchy did not then ſoon loſe ſo much of the judiciary authority as could be exerciſed conſiſtently with its ſpirituality: and even to this moment retains it in certain reſerved caſes, in a greater or leſs degree, in different countries.

It was then ſpecifically owing to the purer principles of Chriſtianity, that our kings, tired, at length, with the abſurd horrors of their military code of deciſions, were, in their own defence, and for the ſake of quieting their own poſſeſſion of power, forced, if I may uſe the expreſſion, to create ſupplementally, out of the leaſt ignorant of the laity, a different claſs of gownmen, in quality of judges and lawyers, which happily ſubſiſts to this day: then, and not before then, fair liberty once more roſe, to chear the political horizon. Order and civil government emerged out of the chaos in which they had been plunged; and parliaments reſuming their exiſtence, after having even loſt their name, became the counſellors, the comptrollers, the judges, and occaſionally, the ſupport of kings, if they deſerved it: ſometimes too, their flatterers, or tools, through corruption or want of ſpirit.

Such however, and many other important points cannot but receive a great auxiliary light, from combining with known facts, and hiſtorical truth, a ſatisfactory explanation of the words and terms which relate to them, or are the capital depoſitaries of them.

If then, proceeding as I have done on eſtabliſhed principles, on duly aſcertained analogies, and often on unqueſtionable implications and inferences, I have followed the direction of thoſe who have pointed out the way, the only way of reducing to

ſolid foundations that vague arbitrarineſs of etimology which brought that juſt reproach on it, of being *Eruditio ad Libitum*, my utmoſt hope is, that, on my being judged to have failed of that my purpoſe, of retrieving many valuable loſt truths, and of exploding many vulgar errors, I may meet with a candid interpretation of my intentions: to which, with the leſs fear of offending, as I do not claim any the leaſt ſhare of merit in the diſcovery of this analitic method, it being undoubtedly not mine, I may ſafely add, that this method's being effectually conducted, clear of chimera, clear eſpecially of prejudice or of party, might deſirably open a new order of juſter ideas, and form a not inconſiderable epoch in the annals of literature.

It cannot indeed be ſaid, that this retrieval of the Celtic or elementary tongue will abſolutely ſerve to learn by it any of the derivative languages; but it muſt, very preſumably, facilitate the acquiſition of all or any of them, as well as give a more ſatisfactory foundation for thoſe already acquired.

Senſible, however, that, to conciliate any favorable opinion of this method, it ſhould be delineated in a more regular, more grammatical work; and withal urged, as I am, I repeat it, by the propriety, and indeed, by the indiſpenſable neceſſity of preposſeſſing the Public with the nature and utility of ſuch a plan, I can only, for the preſent, offer, under all the diſadvantages of its imperfection, the following ſpecimen, reſulting from the reduction of that plan to practice; which, if this is approved, may hereafter be publiſhed.

In the mean while, I entreat the reader to believe me neither ignorant nor inſenſible of the inſufficiency of etimology to the eſtabliſhment of any point. It has ſometimes led, ſometimes followed my enquiries; but I have never reſted a proof upon it.

it. That would indeed be no better than an architecture of caſtles in the air.

Far alſo from deprecating, and indeed rather wiſhing, the ſevereſt examination by men of literature, as it is from them eſpecially that I expect the greateſt candor, I ſhall have no reaſon to fear that, ſhould they diſcover here and there a fault, or what to ſome violent prejudice might appear a fault, they will make of it ſo unfair, and, I may add, ſo illiberal an uſe, as to propoſe it for a teſt of the merit of the whole plan. Any one may manifeſtly ſee, that it is of ſuch a nature, as not to ſuffer a few errors or inſtances of fallibility to affect the totality, any more than in a large, well-founded edifice, one bad brick or ſtone would endanger, or, if plucked out, would bring the whole edifice to the ground.

The judging of a work, not by the general worth of it, but by the exceptions, is the ſcandal of criticiſm, and the nuiſance of literature: a judgment that can diſhonor none but him who makes it.

Nor do I wiſh to have it underſtood, that I do not need this prefatory proteſt againſt that too common injuſtice. All on my guard, as I have coolly and determinately been, againſt the illuſions of my imagination, I dare not take upon me to be ſure that my judgment may not have ſometimes miſtaken that *ignis fatuus* for the light of truth; eſpecially when, deceived by a ſimilarity of ſound, combined with a great affinity of ſenſe, I have too raſhly adopted a derivation that was not the moſt preferable one, on the ſtrength of the temptation of its being the readieſt; a temptation, than which there cannot be, in this career of philology, a greater or more common cauſe of error. I have then experimentally found in it, abundant reaſons for the

utmoſt caution, but none for a total deſpair of attaining by it, with almoſt an intuitive clearneſs in many objects of reſearch, a ſatisfactory probability; which is the moſt that can be preſumed in points, by their nature, unſuſceptible of poſitive proof, or of mathematical demonſtration.

It is, in ſhort, with etimologiſts as it is with phyſicians, who cannot well be pronounced able and truſt-worthy, till they are arrived at knowing all the fallacy and uncertainty of their art.

FIRST

FIRST ADVERTISEMENT.

Inſerted in the *Journal des Sçavans* for September 1767. Tranſlated from the French.

HERE follows a very intereſting advertiſement of the diſcovery of the primitive language, *addreſſed to the inhabitants of Europe: a diſcovery this pregnant with the greateſt advantages to religion, and to humanity.*

The Primitive Language, *eclipſed for theſe four thouſand years paſt, is, after ſo long a period,* intirely *retrieved. This language, the maſter-key of all others; itſelf compoſed of the moſt ſimple elements; of purely monoſillables, of which all the other languages are only combinations or derivations; capable of abridging, by three fourths, the ſtudy of the arts and ſciences, and of operating, all on a ſudden, the moſt happy revolution; to re-produce itſelf, only waits for an auſpicious encouragement, worthy of an invention ſo much beyond the reach of human hope.*

The author, who, in this, propoſes nothing but what he is conſcious is in him to perform, offers to his times this diſcovery, which is great enough to immortalize the memory of whoever may chuſe not to ſlight the occaſion of contributing to the reſtoration of one of the nobleſt gifts that God ever made to man; one of the moſt admirable monuments of a knowledge uſeful to human kind.

Such

Such as chuſe to promote this undertaking, may communicate their intentions, either by writing directly (poſt-paid), or by remitting what they pleaſe, to M. Briaſſon, *Bookſeller, Rue St. Jacques, at Paris, for Monſieur* De Brigant, *Advocate at Pontrieux in Brittany.*

SECOND

SECOND ADVERTISEMENT

Concerning the *Primitive Language*.

Journal des Sçavans, February 1768.

THE ideas, not entirely juſt, which have been conceived of the propoſed diſcovery, create, in order to rectify them, a neceſſity of explaining in what it is that this diſcovery conſiſts.

The work conſiſts of four parts.

PART *the* FIRST. *Diſcovery of the origin of the ſubſtantive verb* to be, *ſource and principle of all the other verbs in the human language.*

This verb, formative of all the others, and the ſame in all the languages of the univerſe, is found as ſimple as it is entire in that of the Celts, Gomerites, or Britons.

PART *the* SECOND. *Monoſillabic roots of the Celtic or Britiſh language, for the entire diſcovery of the primitive language, and of true etimologies.*

One thouſand five hundred monoſillables, each with its proper ſignification, being the matter and the elements of words in all the known languages.

PART *the* THIRD. *The primitive language ſtill exiſting in the elder branch of the children of Japhet.*

This language given to Adam; by him tranſmitted to Noäh, through one only intermediary man; from Noah

Noah to Gomer his grandſon, and by him to the Gomerites or Britons, who ſtill preſerve it with the name of him from whom they are deſcended.

PART *the* FOURTH. *Extract of the annals of the world, relative to the elder branch of the children of Japhet.*

Theſe extracts, beginning at the creation, demonſtrating the origin and exiſtence of this language, as well as its ſucceſſive tranſmiſſion in the nation to the time of the author, who, conſolidating the links of this noble chain, offers to his age, in this diſcovery, the moſt pretious gift that was ever beſtowed on human kind.

This work complete, which will not exceed two volumes in 8vo, *or in* 12mo, *may come out in ſix weeks time, ſhould the author be, in the leaſt, determined to give it that diſpatch. If not, he will only furniſh the parts ſucceſſively, which will retard the advantages, that might reſult from the ſimultaneous edition of them. Signed*

LE BRIGANT.

ETI-

ETIMOLOGICAL VOCABULARY.

PARABLE.

IF παραβολη, *as uſed* in the New Teſtament, was a Greek word, it would be ſuperfluous to ſeek its etimon any where elſe. But while from the antient language we may in many modern ones deduce the two words *parhabul* (par maniere de dire) or by way of fable, is not there the higheſt probability that the ſpurious word παραβολη was formed out of the coalition of thoſe two words *parhabul?*

This *habul* gives the word *Cabbala* to this day uſed in Italy for a fable. The Jews derive it from *Cabbal, recepit.* The reader will judge which is the moſt natural, and conſequently the moſt likely.

But if you analiſe this word *habul* ſtill farther, it gives very rationally and unforcedly a ſolution of the famous Pythagorean precept, *abſtineto a fabis.* Nothing is more clear than that the *f* and the *h* were convertible letters. Thouſands of examples atteſt it. *Ferrum* and *hierro, furnum* and *horno,* &c. Now *ul* being only acceſſory to *hab,* which ſignifies any thing commentitious or fabulous: the injunction of abſtaining from fables, or but from idle talk, will bear a plain, literal ſenſe: The miſtification of it ariſing purely from the loſs of that old language, which I have been endeavouring to retrieve from the ruins under which it has been buried. The Greeks tranſlated this *Fabis* into κυαμων.

It is alſo to be here obſerved, that *fable* was antiently not always uſed for invention. *Hablar*

(Fabulari) in Spaniſh ſignifies *ſpeaking*, as *confabulari* to talk together. *Parabl.* itſelf, in the old language is *talk*, or *diſcourſe*. The French word for a fable, *apologue*, does not with all its air of a Greek ſound derive from απολογειν, but from the Celtic *Habul-laigh*, a fable in verſe.

In our common Engliſh, the two vulgariſms, a *fib*, and to *fob* any one, are corrupted abbreviations of *fable*. The French vulgariſm *Faribole* is a corruption of *Par-habul*.

DEVIL.

Διαβολος, being undoubtedly no Greek word, and, at beſt, ſtrangely forced from Διαβολη *calumny*, receives an eaſy origin from the contraction of the two primitive words *The* and *Evil* into *Devil*. I have explained this more at large in The way to things by words, &c. p. 16.

MAGDALEN.

Μαρια η καλεμενη Μαγδαλην. Here the καλεμενη plainly indicates the appellation of Magdalen not to be a patronimic, but a kind of nick-name. Now *Maaght* ſignifying *great*, and *Lena* a Courtezan, is it not extremely probable that you have here the true origin of the word Magdalen?

Leen, in the antient language, ſignifies properly a *looſe* woman, that is to ſay, one not bound in a marriage-ſtate; but expoſed to a cohabitation tranſient and without the nuptial ceremonies and auſpices. It differed from *meretrix*, in the ſame degree as a *kept miſtreſs* from a common *proſtitute* or *hireling*. The procurer of ſuch concubines was called *Leno*; and their ſeducive careſſes *lenocinium*.

The

The mother of Conſtantine was a *Lena*; of which the Greeks formed their *Helena*, in the deſignation of that perſonage. The Italians wrote her name *Alena*. But at that time, eſpecially in Britain, of which *Helena* was a native, there was no ſort of infamy annexed to this kind of concubinage. It was only eſteemed in ſome degree leſs honorable than matrimony attended with its legal forms. The iſſue was without any reproach ſtiled a BASTARD, corruptedly from BASE-*terred*, or laid on the ground, becauſe not entitled to the honours of filiation till by the father *taken up* from the ground, and owned in form. This ceremony was called in Latin *tollere*, after which the child was conſider'd as little if at all inferior to what we now underſtand by lawfully begotten. In proceſs of time the cuſtom of *tollere* ſunk into diſuſe; the name of *baſe-terred* (baſtard) remained: but the derivation was loſt in the remoteſt antiquity to which the cuſtom belonged; and might in ſome countries be extended even to caſes of matrimony, which had its different degrees of ſolemnity.

It is certain however that this *Helena* ſunk the generical appellation of *Lena* into the proper name of *Conſtantina*, there being, at this day, Churches in Greece, under the invocation of *Conſtantina Agiata*.

Hitherto, I flatter myſelf that I have advanced nothing on this word *Lena* that is not tolerably well-ſupported. But as to what I am about to add here, I am not ſo clear, and give it for no more than it is worth, a ſlight conjecture.

If then my idea ſhould not be abſolutely a falſe one, of the Iliad and Odyſſey being only a tranſlation into Greek from an Etruſcan or Celtic bard; the name of *Helena* the adulterous concubine of Paris may have been alluſive to that ſituation.

It is a name too that I do not remember to have been commonly given to the Grecian women, but then indeed that might be owing to *Helena* having ſcandaliſed it. And yet I ſhould imagine the Greeks muſt have had ſome notion of the true meaning of the word *Lena*, or much of the poignancy of the *bon mot* of Demetrius's embaſſadors would have been loſt, when ſpeaking of the bites he ſuffered from a dangerous Lioneſs, λεαινα, Lena. This was the famous Lamia. The miſtreſs of that illuſtrious tirannicide, Ariſtogiton of Athens, was called *Leæna*, more probably from her profeſſion, than for its being her *proper* name.

Among other imputations to Simon Magus, or Simon the Druid (they are nearly ſynonimous terms), was that of his keeping a concubine whoſe name was *Lena*; miſtaking a generical name for a proper one. Some writers indeed have interpreted this *Lena* of Simon Magus in a miſtical ſenſe, for the *ſoul*; but how forcedly or not, the reader will judge.

ANATHEMA.

I am by the ſenſe of this word led to ſuſpect violently its being one of the Gallo-greciſms, we meet with in the canonical writings. That it is not a Greek word in that ſenſe, is certain. It ſeems to be an old Druidical term Greciſed: *an* privative and *aith* faith, *an-aith*, ſomething liable to be curſed, or being contrary to the religion of the country. It is very obſervable that the privative *in* was ſometimes placed at the end of a word, as in *barrin* not bearing *Wol-in*, (vulnus) not whole, &c. On which principle it may not be unjuſt to conclude that *Heathen* comes rather from *Aith-in* an *infidel*, than from εθνικος? This is however only a doubt I am propoſing.

BEAM

BEAM in the EYE.

This word alſo offers ſome matter of queſtion.

St. Luke, cap. vi. ver. 41. And why beholdeſt thou the *mote* in thy brother's eye, but perceiveſt not the *beam* that is in thine own eye?

The word beam (δοκὸς) though in antitheſis to *mote* or κάρφος) ſeems ſomewhat too *violent*. I ſhould rather think the Greek writer tranſlated the Gauliſh word *t'ay*, which ſignifies equally a *beam* or an *ailment* of the eye; une *taye en l'oeil*, into the firſt; but his reaſon for it I do not preſume to canvaſs. *Mite* or *mote* ſignifies an *atom*, or ſomething extremely minute. On the ſame principle of preferring the moſt natural ſolution, I accede to the opinion of the word Camel's going through the eye of a needle, being mis-tranſlated from the old word a *Cable*, as more in point than a *Camel*: the *m* and the *b* being notoriouſly convertible.

Here *obiter notandum* we have formed the barbarous word a *cataract* of the eye, out of an ancient word *Cakoeroc*, or *Cacoroco*, ſtill in uſe in the ſouthern parts of France: the meaning of which is, a ſpeck or any gathering over the eye.

PARISH.

There is not, perhaps, a word in our language, that leads to more important truths, than the word *Pariſh*, if fairly liquidated and aſcertained.

It is commonly and currently derived from *parochia*, and that from παρεχειν *præbere*. But *præbere* what? Pomponius Lætus, in his ſummary of the life of Conſtantine, gives occaſion to conjecture they were certain diſtricts allotted by that emperor for the maintenance of particular military men.

This

This was far from improbable. Conſtantine, born and converſant in Britain, the ſon of a Britiſh woman, might avail himſelf of the eſtabliſhed diviſions of the land into *pariſhes*, and quarter men reſpectively on them: but the word itſelf *Pariſh* is of a much higher antiquity, and has no affinity with the Greek word παρεχειν.

Without here inſiſting on the ſimilarity of the Government of Gaul to that of Britain, I ſhall confine myſelf to our own iſland, and particularly to *South-Britain*, long afterward called *England*.

In the earlieſt ages the Southern part, and perhaps all Britain, was divided into what we now call SHIRES, or went under the different dialectical appellations of *Hir*, Cir, Chur, Sir, *&c.* Each Shire was a diſtinct ſtate, ſub-divided into Baronies, Pariſhes, or Pareichs, or, according to the more ancient way of pronouncing the P, into *Bariſhes*, or *Bareichs*. I take no notice here of *Commots*, Wapentakes, *&c.* which belong to another diſcuſſion.

Par, or *Bar*, for they are univocal, ſignified a *Judge*, *reich* a *region* or *territorial diſtrict*. The *Pieves*, or rather *pioves*, in ſome parts of Italy, have this analogy to *pariſhes*, that they are ſtill at once ſpiritual and temporal diviſions of country: though *Piovano* no longer ſignifies a miniſter of Juſtice, but is appropriated to the ſpiritual function.

The *Bar*, or *Par*, was alſo called *Mage*, whence the word *Magus:* thence certain diſtricts, more or leſs large, received the name of PAGUS. The Chriſtians, it has been ſaid, having embraced the Imperial Government of Rome, gave the name of *Pagans* to ſuch as adhered to the Druidical ſyſtem, which was ſo compounded of the ſpiritual and judiciary as not to admit eaſily a diſtinction, and remained longer in force in the *Pagi* or Country-diſtricts than in the capitals or towns.

Reich

Reich is the etimon of *Regio*, and of our word *rich*, which originally ſignified a proprietor of a great extent of land; there being no other riches, properly ſpeaking or comparatively admitted. The *riccos Hombres* of Spain were men of great landed property. That Reich ſignified country or diſtrict is certain.

York, is a contraction of y-Hor *Reich*.

y, the prepoſitive particle.
Hor, Northern.
Reich, Region.
} y-hor-reich. York.

The *Ridings* of that *Shire* as corruptedly from *Radtings* governments, *Radt* ſignifying a ſubaltern ruler or provincial miniſter *.

Surrey is a contraction of South or *Sud-reich*, the Southern diſtrict: which we have alſo corrupted into *Southwark* for the name of the Borough.

Orkney Iſlands are a corruption of *Hor-reich*, *Innys*, or rather *y Hor-reichin-Eys*, Iſlands of the Northern Juriſdiction.

Now every *Shire* had a Shire-hoff or head of the Shire for Judiciary executions and maintenance of the civil power. From *Cir-Hoff*, head of the Shire, was made the word *Grave*, thence *Landgrave*. And as certain Ports had their eſpecial diſtrict, *Shire*, or *Cir*, that officer was called the *Port-grave*, and by corruption, *Port-reeve*. This Office differed eſſentially, though not excluſively, from that of *Count*, *Koning*, *King*, *Cyn*, or *Quin*, all ſynonimous terms, and all ſignifying a *General*, or Head War Commander, Ken-Er-al, the Head commander in war. This King was alſo called

* A Counſellor of ſtate was of old called a RAADT; the council was called the *Raadſt*: thence whoever had the capital influence in Council was ſaid to *rule the raadſt*, or in the preſent pronunciation *to rule the roaſt*.

Heretog, or rather *Cirdog* *, and oftenest was Sheriff of the Shire. This *Heterog* or Military Officer was subordinate to the Laws, and accountable to the People for any violation of them. The Druids, who were depositaries of the Laws, had however no power inherent to their office to punish him, but laid him before the great national assembly in *March* or *May*. *March* did not take its name, as the identity of sound would persuade one, from *Mars* the God of war, but from *Bar*, or *Mar* †, both signifying *Judgment*; when, if found guilty of aspiring to more power than the laws allowed, they deposed, fined, or even burnt him, with as little ceremony as they would any private private individual. This would have been most probably the fate of *Orgetorix*, mentioned by Cesar, if he had dared to stand trial. *Ortan*, a Northern king, was burnt for having presumed, on his own authority, to lay on a new tax.

The Shire then was, properly speaking, the *nation*: a distinct state: and it was undoubtedly owing to Britain's being thus divided, that it fell so easily a prey to the Romans, as, some ages before, Spain had, for the like reason, been conquered by the Carthaginians. These divisions of

* In our histories we have for the proper name of a German General, who brought over troops to invade Britain, *Cerdick*. This is but a corruption of *Hertog*, the name of Office for a general. Thus of the old Gaulish word for *Queen*, *Roine*, we have made the proper name *Rowena*.

† Thus, in corroboration of this common enallage of the M and B, as here applied, it is very remarkable, that the French give to our *Tuesday* the name of *Mardi*, and the Dutch *Dings-dag*: now, this word *Dings-dag*, which signifies the day of *Pleading*, or Law-day, explains, by a most probable analogy, the word *Mardi* to be but a provincial difference from *Bar-day*, the day of the week most likely set apart for hearing Common-pleas by the Judge of the Parish. In farther confirmation of which, our word Tuesday is but a corruption of *T'Ey's-day*, or Day of Justice.

land

land too, under different heads, afforded perpetually matter of contention, as well as of conflicts and juriſdictions.

Every *Shire* was a Barony, or divided into Baronies, and theſe again into Pareichs (Bareichs), or Pariſhes: and every Pariſh had its particular Ruler or Governor, charged with the civil adminiſtration, under different provincially dialectical appellations.

Barriſter, whence the French word, *Preſtre*.

Pareicheſt and Pareichs on, whence our preſent words *Prieſt*, or *Parſon*.

Balac or *Belec*, is one of the antient words to ſignify a *prieſt*; it was alſo pronounced *Maloch*. That it is exiſtent in the Armoric language, to this day, may be ſeen in the vocabulary given of it by Llhuyd. — Balac of Baron's Ley, or contractedly *Brehon Ley*, furniſhes the ſolution of a vile vulgariſm, moſt probably, at firſt, uſed to ridicule the miniſters of the antient Laws of Britain. So much however is certain, that the word *Prieſt*, did not ſo much as ſignify a ſpiritual office, nor any farther implied ſpirituality, than a Commiſſion of the Peace, which is even often, at this time, given to a Divine.

It required a long and ſevere ſtudy, to qualify a candidate for ſuch a Judiciary office, which was always given to a Druid, or man of the gown; for, in thoſe days, there were not *two* gowns, the Lawyer's and the Divine's, as in ours.

Taking orders was then a neceſſary qualification for a Commiſſion of the Peace, and thoſe orders were conferred by an impoſition of hands, as *ordaining* is at this day.

That day, on which the Candidates for ordination were to be examined, was, from their appearance in white robes, or in *gala*, called, " the

"white day of *Ap-huil* *," in the modern language, *Whit-Sun-day*. They were queſtioned, as to their capacity, or fitneſs, by the Druid Biſhops, or Eyſvogs (*Eveques*), who, on finding them duly qualified, did, by laying their hands on their heads, make them Ey-knights (Egnatts), dignitaries of the *Law*, and worthy of bearing the office of *Pareicheſt*, or Juſtice of peace of a pariſh, *Prieſt* in ſhort. Theſe had alſo, relatively to other Judiciary advancement, other names. *Dom*, a Judge †, *Baron*, a Head of a more extenſive diſtrict, Eyſcabin (Eſchevin), *&c.* Rachemburg, *Sir*, or *Cir*, metonymically, for the ruler of a *Cir*, or Shire, whence Κυριος, and *Herus*.

It is here to be noted, that in making theſe Judiciary graduates, or *Ey-knights*, the hand was laid on the *head:* thence the ceremony was called *Pen-'tich-ghaſt*, the ſpirit of authority conveyed by touching the head:

Pen, head.
T'ick, touch.
Ghaſt, Spirit.

Chriſtianity, which has ſanctified this day of Whitſunday to another uſe, has alſo changed the meaning of Pentichgaſt, with a very ſmall variation of the word, to *Pentecoſt*, taken, in a double ſenſe, for the *fifty* days after Eaſter, and for the ſingle day of *Whitſunday*.

This *Impoſition* of the *Hand*, or *touch*, was, however, a ſolemnity of the higheſt importance, whether in the *Judiciary* or in the *Military* ordination; in virtue of which, the party who had paſſed

* *Aphuil* ſignifies the *ſupreme* eye, or ſun, whence the word *Apollo*. Theſe aſſemblies, on the Whit-ſunday, are nearly repreſented by the *Calata comitia* of the Romans.

† Doom's day-book, a book of direction for the Judges of the Law, Judge Law / Dom's d'Ey-book, Judge's Law book.

his

his examination, proceeded a *Knight*, which is a contraction of *Kon-icht*.

Kon, Power, or qualification for power.
Icht, *Touch*. } Knight.

In the Law, the dignitary was termed an *Ey-knight*; in the *Military*, ſimply a *knight*. In both, the previous examination was ſcrupulouſly ſevere. The Law required it to be ſo impartial, that it would not ſuffer a father to give the knighthood to a ſon, as ſuppoſing him naturally too partial, in his private quality, for an act in which the public welfare was ſo eſſentially concerned for the choice of fitting ſubjects. This touch of the candidates was the ſignal of approbation by the cenſors *.

I have alſo ſome reaſons to think, that, in dubbing the *Ey-knights*, or dignitaries of the Law, the hand was laid on the Candidates head; which was the conveyance of the *Ghas*, or ſpirit of authority, againſt which it was held treaſon, or hereſy, to rebel, as, under the Druidical ſyſtem, any reſiſtance to a Perſon in charge with the public authority, was the crime againſt the *Holy Ghas*, and was puniſhed without mercy. Not impoſſibly

* It cannot be too much remembered, that the *touch* of the *bough*, different from that of the hand, in this function, was, a ſolemn ratification of all deciſions, in a Judicial way, and, itſelf, the great ſymbol of authority. Every Judge, every Counſellor of State, every Sheriff, had his wand, bough, Staff, or rod of Office, and varied, in its form, according to the difference of functions, from that of the Chief Juſtice, to the Head-borough. The *Noſegay*, now affected by the Judges, is not, as is vulgarly imagined, a mere preſervative againſt the cloſeneſs and ill effects of a crouded court: It is the relick of that primitive and ancient cuſtom of the Judge's holding the *Bough*, or *Scepter* of Juſtice, in his hand. It was formerly called a *Boughet*, a *diminutive* of *bough*, whence the French took their word *Bouquet*, for a *noſegay*. In Spaniſh, a noſegay is, analogically to that derivation, called *Ramillete*, a ſmall bough. *Baguette*, is alſo in French, a ſmall *bough*, or wand; a corruption of *Boughet*, *or rather Boughweet*. *Geach* a *bough*, in *Erſe*, gives the ſillable *gay*, in *noſegay*.

then this ſacred Law of the Gauls furniſhed to the penman of the Goſpel, where the ſin againſt the Holy Ghoſt is mentioned, this idea of an irremiſſible ſin, though it is left undecided what that ſin ſpecifically is, in the Chriſtian ſyſtem.

But, in the military ordination of knights, the blow, or *alapa militaris*, was only laid, with a ſword, on the ſhoulder, to expreſs the inferiority of the military ſword to the law, of which it was no more than the ſervant, or miniſter; as in the coronation of the Queens of Poland, the crown is put, not on the head, but on the ſhoulder. There was alſo another difference, inſtead of the kiſs, or *oſculum pacis*, given to the law-candidates; the *accolade*, or claſping round the neck, was uſed to the military knights. The king appoints the Judges, in quality of Chief Juſtice. In the remoter ages none but the Druids were the lawful cenſors for admitting either the Ey-knights, or military knights. But when the prevalence of the ſword came to be eſtabliſhed, Knighthood was conferred indifferently by ſpiritual or temporal dignitaries. But at this time, the body of the law retains, within itſelf, the authority of cooptation of its members in its *call of ſerjeants*.

Nothing, in ſhort, can be clearer, than that the Druidical Judiciary claſs was ſuperior to the *Laity*, which word is, itſelf, a corruption of *Leeity*, and means a *leſs* or ſecondary quality, without any thing diſreſpectful, as *temporal* is *lay*, or *lee* to ſpiritual, as Force is to Juſtice, or Peace to War. Nor is it a little honor to the preſent conſtitution, that, in the preference of the civil to the military power, it only adheres to the primitive ſpirit of our Britiſh anceſtors in the earlieſt ages.

The national, or parliamentary aſſembly of the people, paſſed the laws, and the Druids, or men of the robe, were, very naturally, deemed ſafer depoſi-

depoſitaries of them, than men of the ſword. So jealous too were the people of their power, that they would not ſuffer a Druid Baron, and leſs yet ſimply a Barriſter prieſt, or Juſtice of the Peace (all theſe are equivalent, or nearly equivalent terms), to put any one to death, without the concurrence of the Laymen. They might impriſon, they might mulct (which was a corporal puniſhment *), they might fine, or they might fulminate the leſſer or greater excommunication; but no condemnation to death, nor ſo much as the execution of the ſentence of baniſhment, could paſs without public aſſizes, or holding, a *Kearn*, at which the Head Bar, or Baron, preſided, with the executive miniſter, called the *Tighearn* †, or *Tiern*, or *Magh-*

* The ſenſe of the word *mulct* has been ſince altered, on the offenders being allowed to commute the penalty for a pecuniary amercement; an indulgence which afterwards degenerated into that abuſe, of a *tariff*, for crimes, and, at length, even for murders.

† Some antiquaries, induced by the double ſimilarity of ſound and ſenſe, found, in this word *Tighearn*, the etimon of τυραννος, *tyrant*. I rather conceive *tirannus* to be from *Tircan* (the *c* aſpirating by a general rule), Head, or King of the Land. I alſo take the word *Tighearn*, to ſtand metonymically, for the appropriate office of the Sheriff, to open the Seſſions, by placing the garland, or crown, on the Druidical ſymbol, or column of Juſtice, now called the May-pole. *Term-time*, is a contraction of *Tighearn-time*, expreſſing that ceremony. It was capitally, in virtue of this office, of crowning the May-pole, that he was the temporary head of the County, and always implied a character of high diſtinction and executive power. It has even been, like the word *Lord*, applied to the Deity, eſpecially with the ſyllabe *Mocht*, or Macht (great), prefixed. It is this moſt ancient ceremony that gives the true origin of the word *Turnament*, a corruption of Tighearn-mott, as *Parliament* is of Par-Ley-mott. At their *Tiern-motts*, or Aſſizes, not only the greateſt ſolemnity of the previous Maſs, of religious ſongs and joyous dances, round the May-pole (whence our word *droll*, or *Ter-ol*, round the pole) was obſerved; but all the feſtivity of which thoſe early ages were ſuſceptible, mock-battles, under the name of Tilts, Chariot-races, Hippodromes, Exerciſes, with every kind of ſport then in vogue, all which were celebrated on occaſion

tiern,

tiern at his ſide, much in the nature, if not identical, with what we now underſtand by the Sheriff. And here it is obſervable, that a number of Shires might agree to chuſe, beſides their own reſpective *Tighearn*, or Sheriff, a ſuperiour *Tighearn*, in which caſe they conſtituted a kind of federative union, or commonwealth, of which the Stadtholder was the *Vortighearn*, or *Head-Tighearn:* this was then, at firſt, an official name, and poſſibly the laſt Britiſh *Vortighearn's* deſignation is deſcended to us under the diſguiſe, of the proper name, of *Vortigern:* as his conſort was called *Rowena* (Roine), which was no great impropriety, ſince, in fact, the office of King, or Count (they are both the ſame word at bottom), was, properly, that of the *Tighearne*, or *Sheriff*, in ſubordination to the *Baron*, or Grand Juſticiary. It was alſo his buſineſs to ſee to the levying the tythes, which were the charges of government, without any relation to ſpirituality. So that, after all, this famous word *Prieſt*, or *Prêtre*, did not ſo much as mean any divine office. The great miſtake then lay in confounding two very diſtinct functions, the Theological, and the Judiciary: a miſtake which aroſe from their being two branches of the ſame

of the Tighearn-mote, or Tournament, the Term-meeting, or Aſſizes; in ſhort, ſome faint veſtiges of this ſolemnity ſubſiſt, even to this day, on the reception of the Judges on their circuit. But the word *Turnament* was, in after days, generalized and extended to other occaſions of pomp and feſtivity. Mr. Stukely has, with great juſtneſs, diſcovered, in the remains and purlieus of Stone-henge, on Saliſbury Plain, traces of this ancient cuſtom.

In fact, moſt, if not all, the antient *gemotts*, or popular aſſemblies, were attended with various ſports: thence ſport was metonymically called *Gemott*, whence that vulgariſm *Gamut*, which, however, is the true origin of the word now in uſe, by contraction *Game*. It forms thus: Gemott, Gamut, Gamt and, at length, *Game*, as *Emmet*, *Emt*, *Ant*. *Game*, in the ſenſe of catching animals, derives differently.

ſtock

ſtock, of Druidiſm: affording two different kinds and employ, the Spiritual or the Judiciary, much at the Imaums and Mullahs are now diſtinguiſhed in Turkey, and which are at bottom of the ſame order.

While then I think myſelf warranted to explode the common acceptance of the words *Prieſt* and *Pariſh*, both words of law and civil government, I am far from denying that the Office of Divine exiſted, collaterally to the Judiciary, in the earlieſt ages of Britain.

The purely Divines, or Theologers, were ſtiled *Faidhes* (whence the Latin, *Vates*), who, on the day of the *Sun*, or of *Apollo* (Sunday), preached the *Faith*, or what of the tenets of religion, they choſe to communicate to the people. This ſaid Sunday was alſo called *Sab-aith*, or day of inſtruction in the faith. Moſt of the divine ſervice was not only ſung, but danced: a cuſtom, at firſt adapted by Chriſtianity, which ſtill retains the ſinging, or muſical part, and, at length, by ſlow degrees purified its worſhip from the apparent levity and indecency of dancing. I ſay apparent, relative to our preſent way of thinking, becauſe there was not, in thoſe ages, any the leaſt ludicrous idea annexed, to the act of dancing, in thoſe ſolemnities. The *Salian* prieſts, at Rome, were officially religious dancers.

The divine ſervice was called *Miſs*, whence the Romaniſts adopted their word *Miſſa*. It is univocal to *Maſs*, and *Meſſe*. As the Letters M and B were unqueſtionably convertible of old, I vehemently ſuſpect that the Preſident of thoſe ſpiritual functions was ſtiled MIS-HOFF, or BIS-HOFF, the head of the Maſs, which was enough to furniſh the handle for that *Celt-Helleniſm* Επισκοπος. The preſent French word *Evêque*, deriving, as I have

prece-

precedently noted, from *Ey-'svog*, or rather Ey's-HOGH, the ſupreme of the Law.

But the moſt ancient word that I can diſcover for a Divine, is that of *Offeiriad*, a word preſerved in our Welſh language, and of which the origin ſeems loſt in the remoteſt antiquity. Even that excellent and ever-eſtimable Antiquarian *Llhuyd*, is at a loſs to aſcertain it, and has recourſe to the Latin *Offero*, for the origin of this term. Without hazarding a negative of this derivation, I ſhould rather accept that ſuggeſted by the word *Offeren*, for the *Maſs*, or rather *Ayfrin*, the meaning of which is the word, or ſervice to be ſung in the Church, *Ay-hir-hin*, whereas Offeriad, or *Ayfeiriat*, appears a contraction of *Aith-cir-aid*, the *preacher of the word, or Law*. Cir-y-aid, giving the word *Curate*, which has nothing to do with that forced Latiniſm, the Cure of ſouls. *Cir* ſignifying either a certain diſtrict, in the enlarged ſenſe of *Shire*, or, in a more limited one, a *church*, which repreſented the *Shire*, inſomuch, that a man, forbidden the *Church*, was implicitly baniſhed the Shire. Every church, in every pariſh, was figurative of the Shire.

Among other functions of a Curate, was that of publiſhing Banns, or ſpiritual or civil ſentences. They were ſaid, or rather ſung, with an audible voice, for the notice of all men. The word itſelf, *Ban*, appears to me a contraction of *be-han* (much as *ſure*, is of *ſecure*), ſignifying, *Be it known* (noverint); thence the word *Baniſhed*, ſignifies one expelled the Shire, or Church, by Public *Ban*, a ceremony neceſſary to exile, or outlaw a man. The *Ban* of the *Empire*, is a kind of civil excommunication.

The eminence on which the *Vaidh*, or Divine, ſtood to preach, or pronounce his excommunication, was, properly ſpeaking, the *Stone* of *Power*; which,

which, in the antient language, had various names, according to the various countries where Druidiſm, or the traces of Druidiſm, prevailed. In Greece it was called Βωμος, or *Step*; in Italy *Altare*, the high-ſtone; almoſt all over Europe *Mein*, or *Fane* (they are at bottom the ſame word), whence the Latin word *Fanum*. This ſtone was then the *Jube*, or *Pulpit*, of the *Vaidh*, or Divine, whoſe habitation was commonly near it, in ſome ſequeſtered conſecrated grove. It was alſo called the *lech*, or *Liach*, *fail*, or *fall:* which is literally the ſtone of power.

In Italy, and other places, in lieu of the ſtone, there was a temple erected, which preſerved the original name of *Fane* or *Stone*. The famous *Tanfan*, or great Temple of Germany, is a contraction of *T-An-fan*, the Great or principal Fane.

Theſe ſtones, eſpecially in Britain, and in the North, were commonly ſurrounded each with a *Kir*, or circle of Stones; which, as before obſerved, repreſented, in miniature, the ſhire. They give you the origin of our word *church*, or *Kirk*.

The words *prophane* and *curſed* mean the ſame thing, an out-caſt, by law, or *ban* from the church, or Fane. *Prophane* is a corruption of *fuor-fane*, outed or expelled the *Fane*. The word *curſed* will be explained more at large under the word *curſe*.

Theſe *Meins*, or Fanes, were always aſylums or ſanctuaries.

Under this head, it may be corroboratively remarked, that the combination of the office of the Divine, with that of the Judge, is not at all a forced, or a partial averment.

At this inſtant, we have an example of ſuch a diſpoſition in the Eaſt, and eſpecially where the only reſtraint upon deſpotiſm exiſts, in the body of the Law, the miniſters of which are originally underſtood to be Divines, and out of which the

Mufty is choſen, as the Druid Pope was out of the claſs of the Druids. The Mufty, the Cadileſquiers, the Effendis, the Mullahs, are all belonging to the Judiciary branches, and conſtitute a ſtanding check on the arbitrary power of the Sultan; and if not ſo effectual a one as they officially ought to be, that is more owing to their corruption or timidity, than to the want of foundation for their power in the authority of the *Law*, which, even in that tyrant-ridden country, is underſtood to be above the *ſword*.

The Emperor of China's greateſt prerogative is his being the chief magiſtrate of the Empire, to which that of being the head Divine is alſo annexed.

In Britain, the Head-man of the *Shire* or Nation, was the *Baron*, or *Judge* of it, in the quality of the *Juſticia* of *Aragon*. The King was ſubordinate to him, in the nature of a Lord Lieutenant, or Sheriff. In the preſent political diſpenſation, it is by his being the head Baron, or Judge, that he is the Sovereign.

CHESS.

I have elſewhere obſerved, that this game, the origin of which is loſt in the remoteſt antiquity, I ſuſpect, not without reaſon, to be of Druidical invention. But there is one remark occurs upon it, which, if not chimerical, tends to corroborate my averment of the Judiciary power being of old ſuperior to the Military.

The appellation of *king*, given to the principal piece at this game, is of modern date; that of *Queen*, which is chiefly charged with the executive part of it, belongs to the ſecond piece.

But, on my principle of graduation, the piece now called *king*, was originally the chief Baron, a title

a title to which *king* is now ſubſtituted, both in Cheſs, and in the State.

The *Quin* is his General, or firſt executive miniſter; the king in ſhort, not *Queen*, which is, in our preſent language, a female appellative, and ſurely not a proper deſignation of that active office which is given to the *ſecond* piece at this game.

The perſon of the Head Juſtice or Baron was ſacred, which exactly anſwers to the ancient idea of the inviolableneſs of the Officers of Juſtice.

The word *Fol* in French, for what we call at this game *biſhops*, is a corruption of *Fal*, a Chief, or Prince.

Rook a corruption of *Rock* *, which was metonimically uſed for a *caſtle:* moſt caſtles being anciently built on a high rock, to render them the more inacceſſible.

Check-mate, is a corruption of *Check-mort*, or *mact*, the ſtroke of death; *Check*, ſimply, is a hit or *blow*.

SACERDOS.

This word, like many others, has loſt its original ſenſe by a falſe derivation. It has been currently deduced from the word *Sacer*; whereas it has, at bottom, ſome ſmall affinity with it, but of a different nature from what is commonly ſuppoſed.

Every one knows that *Sacer* is employed occaſionally, in a good or a bad ſenſe: but the reaſon of this is, I preſume, not ſo generally clear.

Inanimate things, a temple, a grove, a ſepulchral monument; or a living perſon, ſuch as the *tribunes* of the *people* of Rome, that were deemed

* The Proverbial ſaying, as ſound as a *roach*, affords an inſtance of the too common corruption of words; *roach* for *rock*; as we have a double example in one monoſyllable, *Church* for *Kirk*.

SACRED, were ſo termed from the penalty of the *Seg*, or *ax*, to whoever ſhould violate them: and the delinquent was therefore called *Sacred (ſacer eſto)* becauſe liable to the *Seg*, or *Sag*, for the violation, which was termed *Sacrilegium*, becauſe made *death* by the *Law*. Thence the words were inſcribed on ſome ancient ſepulchral monuments, *ſub aſcia dicavit*, to obviate any plea of ignorance, and to give fair warning of ſuch monument being under the ſpecial protection of the Laws againſt *Sacrilege*, or thoſe eſpecially * *de non violando buſto*. There was probably ſome particular ceremony uſed for tombs thus privileged, or rather *conſecrated*. But no thing, or perſon, could be made *ſacred*, unleſs by ſome general, or by ſome appropriate Law, which bound all men to obſervance. Thence the Latin word *Sacro-ſanctus*. The word *Sanctus* there, atteſting the thing, or perſon's, having received, for their Sacredneſs, the *ſanction* of the Law: the ceremony of which, in the earlieſt ages, was conſtantly in the following manner. The *formulary* of conſecration was rehearſed, or rather ſung (as was the cuſtom in the divine, or formal ſervice of thoſe times, with an audible voice †); upon which the preſiding perſon of the

* This crime was of old held ſo atrocious, that, even under Chriſtian emperors, it was eſpecially excepted out of acts of Grace. *Cod. Theod.—Valentin. Novellæ.*

† Nothing is more certain, than that the divine ſervice was, in the primitive times of Britain, *ſung*, long before Chriſtianity exiſted; which, at the firſt, ſo far adopted this popularly-eſtabliſhed cuſtom, that they ſung the Chriſtian *Maſs*, the very name of which was taken from the Druids. The words appointed by the eſtabliſhed church of the Druids, were called *Canonical*, that is to ſay, the authentic form of prayer, which was always ſung by the Divines, who, from thence, were called *Canons*: as was the Clergy in general, that being one of their principal offices.

Whoever will conſider that the Greek word Κανων, for a *rule*, was never employed in a theological ſenſe, but, in the ages poſterior to the introduction of Chriſtianity, will eaſily allow, that the

popular

popular assembly touched with a wand, a sacred bough, or *sceptre*, either the thing itself, or whatever was to represent the thing, the person, or the act of the assembly. This ceremony of repetition, followed by that of the *ratifying touch*, was called *sanicht*, or *san-ich*, or giving with a touch *solidity*, or *integrity*, to the public resolution. Hence is formed the Latin word *sanctus*. This Sanctification, or Sanction, was what we now understand by the word *hallowed*, or made *holy* and inviolable by a general consent.

But the presiding Officer, who was charged with the power, in the name of justice, and of God, to give this *ratifying* touch with the bough; this *Sanich*, was always one of the heads of the Community; and for the time a kind of *Stadt-holder*. In Italy, long before the foundation of Rome, this Officer was called *Semo Sanchus*, and *Deus Fidius*: which, in the old language, would be reducible to *Seb-Sanch d'Eu-Feidh*.

SEB (*Chef*), head or principal.

SANCH, ratifier with the touch.

D'EU-FEID TH, in legal faith.

When this old Language came to be lost, and even the traces of the ancient customs came to be obliterated, *Semo* was derived from *Semi-homo*, that is to say, one no more than half a Divinity, the other *half-man:* a demy-God in short: whereas, it was originally, a meer official name, a designation of a principal man, and answered to the word

sense of that word is rather forced into the service, and the word itself employed, like many other Greek words, in virtue of a faint similarity of signification, to disguise a purely British or Celtic word; to write which more etimologically, it should be, *Ken hone*, or *Kan-hone*, proclamation. All the Laws, or Capitularies, were promulged in this manner; not said but sung. The sceptre, with which the Bill, or thing, was *touched* (to give it *sanction*), was called the *raadt*, whence the Latin words *Ratum*, and *Ratificatio*.

Sevir (*Chef-er*), which was more modern among the Romans, and ſignified a principal Officer of Juſtice: and D'*Eu Feidth* being latiniſed into *Deus Fidius* *, paſſed for a God of that kind, but whoſe divinity was never clearly accounted for in the heathen mythology of the Romans: as any one may plainly ſee in Ovid's Faſti. The *Sancho*, as a *prenomen* in Spain, owes its origin to this office. Sacerdos then has no affinity with the word *Sacer*, any farther than that at bottom it derives from the ſame root *Seg*, or *Sag*, to *ſlay* † or cut. The true derivation of *Sacerdos* being moſt preſumably as follows.

It was the office of a ſet of men, particularly trained up for that purpoſe, to extract the heart of the victims, for the *auſpices* to give their opinion of its appearances. So that no ſacrifice could be made without them. From this circumſtance they received the name of *ſagart*, or cutters of the *heart*, or rather *exectores cordis*. Nor were brutes only the objects of the exerciſe of this office, it was ſometimes extended to human victims. From this word Sagart, the Romans made their *Sacerdos*.

However, I do not by this mean any thing ſo falſe, or abſurd, as to inſinuate that theſe *Sagarts*, or *Sacerdotes*, had not collaterally other names, as well as functions; but only that this was the capital one, from which they took their appellation, as being the moſt ſolemn part of the ceremony of ſacrificing, from which the idea and act of killing

* He had a temple on the *Mons Mutialis*, beſides other places, Montfauc. Ital. Diary, p. 189.

† Our word *ſlay* is a corruption of SEGLAY, the (*g* pronounced ſoft, as in many other words, *Nail* for *Nagle*) literally to *cut down*. Seg is the root of *ſicarius*, of which the modern Italian makes it, *ſgherro*. In the ancient Etruſcan, *Sachins* ſignified *ſlaughter*.

were

were inſeparable. No ſacrifice without the *Sag*, and the *Sagart*, or *Sacerdos*.

CARDINAL.

If any one was crudely to aver that, in this word, there is not any, the leaſt, implication of a ſpiritual function, and that being, in its origin, a municipal office, it is ſtrictly ſynonimous to an *Alderman of the City*, the ſtrangeneſs of the aſſertion would not prepare a very ready reception. Yet, there is the higheſt preſumption of this being the caſe. However, thoſe who chuſe to adhere to the current derivation of it, from *Cardo*, or *Cardines*, hinges on which the Church eſſentially turns, will do themſelves no injuſtice, if they ſhould weigh the reaſons of their opinions, againſt mine. They may, and doubtleſs will, at the laſt, decide as their own judgment ſhall guide them; and I am ſure I wiſh no other.

Cardinal is compoſed of three, or rather four words, to wit,

Caër, a town.

d', the prepoſitive article.

Hen, elder.

Al, rule or command. Put theſe together, they give *Caerd'enhal*, an Alderman of the City. Some ſtrictures, on the three principal conſtitutives of *Cardinal*, may not be diſagreeable, or uninſtructive.

Caer every one almoſt knows to ſignify a town. It was the *Caere* of the Etruſcans, the *Cirtha* of Numidia, the Tigrano-*certa*, or *town* of Tigranes, probably the *Cairo* of Egypt, and certainly the *Carthage*, or town of the *Horſe*, CAER-TH'*ag*. Καρχηδων, the armorial enſign of Carthage, was a *horſe*, for a reaſon ſet forth in hiſtory. It was alſo called *Byrſa*, corruptedly for *Borg-s'agh*, alſo the

town

town of the Horſe. This word *Caer*, in the ſenſe of *city*, gave the name of *Quirinus* to *Romulus*, undoubtedly not the builder, but the reſtorer of *Rome*, from which he himſelf more probably took his name, than he gave it to that City.

Hen ſignified a Senior, and with a prepoſitive Z, or as it ſtands in the Erſe *Sean*, is the etimon of Senator. With us, it became D'Hen or Dean, i. e. Senior. In Greece, they were ſtiled πρεσβυτεροι. In the character of Spartan Magiſtrates, they were called γερονλες; among the Saxons *Alderman*, a title not only of Age, but alſo of Office.

Al ſignifies *rule*, or Government, metonimically from *Ul*, or *al* *, the ſtaff of Office. Thence Gener-*al*, Admir-*al*, Caer-d'hen-*al*. The *F* was ſometimes prefixed to it, in which caſe, Fal ſtill ſignified the Prince, or ruler. Falding-ſtool, or ſeat of rule (*ſilla curulis*), does not derive from its being a folding-ſtool, *un Siege pliant*, but from the rule, or authority, implied in the word Fal †. In many countries this ſame *al* received, in the ſame ſenſe, the prepoſitive *B*. In Africa, Hannibal, Aſdrubal, Maherbal, were as well names of office, as proper names.

Head Ruler.
Han-y-Bal.

I think *Aſdrubal*, and *Maherbal*, might be analiſed into names of Offices; but do not enter into the ſpecification for fear of tiring the reader, or of appearing to him to indulge conjecture too far.

* This Ul, or *Al*, in the ſenſe of a Staff, was alſo called *wand*; hence to *command*, derives from Con-wand. Bar-wand ſignifies a *Judge's* warrant. In New-England at this day, in ſome places, a warrant is executed with a *bough*, in lieu of conſtable's ſtaff of office. The word archimandrita, is a Celt-Helleniſm, compoſed of Archi ruling or head, *wand*, the *m* and *w* converting.

† *Throne* is but a contraction of *Tir-hone*, high ground; it anſwers to the *ſuggeſtum* of the Romans.

To return then to *Cardinal*. It appears very clearly to me, that while the Goths, or Northern Powers, had poſſeſſion of Rome, they not only introduced ſome of their offices, but the names of thoſe offices, which names ſubſiſted long after thoſe offices were aboliſhed, or gone into another form.

Rome then had been, by the Gothic government, like London, divided into *Wards*, or *Bury's* *, both words ſignifying a diſtrict, ſubordinate to a *Bar*, *Alderman*, or *Caërdhen-al*, an office, which like ſo many others of the Northern ones, came, in proceſs of time, to be totally ſpiritualiſed.

In Rome, at this day, an inferior officer of Juſtice is called *Sbirro*, from *Iſh-Bir*; *ex Judice* (*mandatus* is underſtood).

Barigello, *Bar*, or *Marreiſchall*, a Maſhalſea-tipſtaff.

Barone, a term of reproach in Italy, ſignified one that had been brought to the *Bar*, or had been had before a Judge for ſome miſdemeanour. It anſwers to the French expreſſion, *Un homme repris de Juſtice*.

Bar, *Bir*, *Pair*, *Peer*, *Maire*, all ſignifying *Judge*, as will be more fully explained under the word Peerage, which follows.

* A *Bury*, in the country, whether a manſion-houſe, a caſtle, or a town, always ſignified a place where a *Court-leet*, or a Court of Law, was held. In the City of London, a *Bury* had the ſame ſignification. The word *Palace* had originally the like ſenſe, the center, or place, of Public Juſtice. Thence it is that, in France, the *Maire du Palais*, was abſolutely not a domeſtic officer of the King, but the authoriſed miniſter of Juſtice; the King, at that time, being conſidered as only the Generaliſſimo, who had left that capital Function to the Mayor, or Judge of the Court, which was the original conſtitution of the Gauls; the character of ſupreme magiſtrate, being abſolutely an incroachment of the military power on the civil.

PEERAGE.

Many things, which are the moſt currently received, would, on a fair examination, come out to be totally falſe: Nothing is more readily derived than our word *Peer* from *Pair*, and that from *Par*, equal. This is one of a number of inſtances, of the French running away from their antient language, or Gallic, in favor of deducing their words from the Latin, upon any, the leaſt, encouragement from an analogy of ſenſe; ſometimes without it, as in the caſe of their *Lit* de *Juſtice*, where *lit* is but a dialectical variation from our word *Leet*, *Law*, but can never be tortured into any relation to a *bed*.

As to the word *Par*, it ſhould be *Bar*, a *Judge*: but becauſe the twelve * *Bars* of the Gauls were co-ordinate, they were called *Pares*.

In the antient Armoric language, you will find the town of *Paris*, called *Baris* (which does not much matter, as the *B* and *P* were conſtantly convertible), becauſe it was the reſidence of the twelve Judges, or head-ſeat of Juſtice, of a great diſtrict. It was alſo called *Lutetia*, with the addition of *Pariſiorum*: Here Lutetia is not very probably from *Lutum*, *mud*, no more than *Paris* is from the famous *Paris* of Troy, as *Rigord* derives it †, a

* It has been a very antient cuſtom, for eſpecially the European nations, to affect much the number 12. Twelve Judges. Twelve Jury-men. The Druid-biſhop, and his *twel-ve* Clerks. Twelve Apoſtles. Twelve ſigns of the Zodiac, a Druidical device. Twelve Provinces of Etruria, *&c. &c. &c.*

† I ſhould imagine that an affinity between the name of the City of Paris, and that of the ſeducer of Helen, might be rather leſs forcedly made out; on an adoption of my idea, that the Iliad and Odyſſey were originally Celto-Etruſcan poems, tranſlated into the Greek.

For the frequency with which the ſtories of thoſe poems occur, in the antienteſt Etruſcan Baſſo relievos, ſeals, and other monu-

name

name which he ſays expreſſes the *bravery* of the people. *Lutetia Pariſiorum*, etimologically writ-

ments, with names inſcribed in Etruſcan characters, the Count de Caylus gives this reaſon, that thoſe works of Homer had, by their beauty, ſo inflamed and filled the imagination of their moſt celebrated artiſts, that they took their ſubjects from them. This is nothing but what more than one modern nation has done ſince.

But to this reaſon I have two objections to oppoſe, which I ſubmit to the reader.

In the firſt place, that imitativeneſs does not ſtand with the original character of the ſimplicity of thoſe early ages, eſpecially as the higheſt Etruſcan antiquities have a nearer conformity to the genius of the Egyptians, and in moſt reſpects appear independent of any connexion with the Greeks. This argument, I confeſs, ſingly conſidered, is not unanſwerable: but it receives a great corroboration from the following one, to wit,

That the proper names of the perſonages, whether divine or human, in thoſe poems, are obviouſly without ſenſe or meaning in the Greek; whereas, traced into the Celtic, even in its compound ſtate (for the Greek itſelf is reſolvable into the elementary Celtic monoſyllables), thoſe names are pregnant with character and deſcription.

Giraldus Cambrenſis, Sir John Price, Sheringham, and other Britiſh antiquaries, have traced many of the proper names of the Greek and Trojan Heroes, to the Welſh, ſome leſs, ſome more happily. But this proper name of Paris, which gives riſe to this note, Sheringham derives, I think not quite ſo clearly as might be wiſhed, for the ſenſe, from *Par*, a ſpear. My idea may not be juſter, but it is different.

It is certain that in many countries, eſpecially in antient times, the name by which a man was commonly known, took its origin from ſome remarkable circumſtance of his life, of his character, or of his perſon. To inſiſt on ſo notorious a point is ſuperfluous: but how far I may err, or ſucceed in the application, I do not preſume to decide.

Being very clear that *Par* is a word of the higheſt antiquity for *Judge*, may not the circumſtance of *Paris* being choſen *Judge* of the three Goddeſſes, have given that name; as it is plain by Homer, that it was not his firſt or earlieſt appellation? I have already mentioned my ſuſpicion of Helena's being a generical name for *concubine*. However, in this preſumption, true or falſe, ſolid, or only ingenious in the bad ſenſe of merely ingenious, that is to ſay with no foundation, but in chimera, *Paris*, in the quality of *Judge*, has a greater right to claim affinity with *Paris*, the ſeat of *Judges*, than by Rigord's giving to the *Pariſians* no juſter a foundation for their fame of bravery, than the name of

ten would be *Leeteth-Bar-eys*, a Judiciary diſtrict governed by the Judges reſident on an Iſland *.

Juſtice ſeat, Judges of the Iſland.

Leet-eth, Bar-Ey's. The antient *Lutetia*, or *Paris*, being in fact an Iſland, which had a great diſtrict ſubordinate to it; whence *Lutetia Pariſiorum*. It was even, after the name of proper Gaul had merged in that of France, called *L'Iſle de* France.

It was not the only place that took its name from being the ſeat of Judgment. The *Montbarry*, *Bar*-ſur-*Aube*, *Bar*-ſur-Seine, all have this *Bar*, in the ſenſe of Judge or Judgment, for their ſource: much more probably than from *Bard*, a word, which I take to have another derivation. The word *Bar*, in this ſenſe of *Juſtice*, anſwers to *Haye*, or *Gaw*, both meaning a place for the adminiſtration of Juſtice. Thus *Bar-le-Duc*, or *Barraducum* is analogous to *Haga-Comitum*. *Briſgaw* includes both, being a contraction of *Bariſ-Gaw*. Even in Greek, Βαρις is a kind of Court of Juſtice.

" *La Cour ſuffiſamment garnie de Pairs*," is rather leſs forcedly interpreted, the Court ſufficiently furniſhed with *Judges*, than if you ſubſtitute the word *Peers*, in the ſenſe of *Equals*. Thence the word *Bar-on* of the Exchequer, is one of the head Judges of the Exchequer. The word Barony ſignified a certain diſtrict ſubject to a Bar-on, or Judge, which is a word of great importance to underſtand rightly, by the reduction of it to its true deſignation. The *Houſe* of *Peers* is properly the Houſe of *Bars*, or Judges. The terminative *on* being adventitious to it, and there means principal. Here, it is neceſſary to repeat that the *Maire du Paris*, of whom Hector, who knew him, appeared to have quite another opinion.

* *Leet*, in the ſenſe of Juſtice, gave its name to certain diſtricts of land. Kent, for example, had many diviſions called *Leets*, or *Leths*. The antient *u* was moſt pronounced *ee*, as the Greek τυγαννος gives in French *tiran*, pronounced *teeran*.

Palais,

Palais, was the *Judge*, or rather Lord Chief Juſtice, in diſtinction from *Roi*, or *King*, as being truſtee for the nation and the Judiciary power, as the King was for the Military, which, by careleſsneſs, or rather agreeably to ancient cuſtom, certain kings left to its return to the *Maire*, who at length ſupplanted them, and, by uniting both, laid the foundation for that deſpotiſm, which has at length taken place. However, *Barony* is a purely Judiciary title. I have already obſerved, that *Pariſh* ſignifies a region, or diſtrict, under a *Bar*, or Juſtice of Peace. A Barriſter was one qualified to be a Judge. The French have their word *Prêtre* from this Barriſter, a word now employed in a different ſenſe. Lord Lyttelton, page 79 of the ſecond volume of his Hiſtory of Henry the ſecond, treats the circumſtance of the Barons coining in their own names, as a violation of the rights of monarchy; ſo difficult is it not to judge of paſt things, by the ideas at preſent annexed to the names of them. The truth is, that the high Bars, or Bar-hons, had originally a territorial Juriſdiction, which intitled them, within their reſpective diſtricts, to every act of conſtitutional Sovereignty. The High, or greater Barons, ſo called to diſtinguiſh them from the Juſtices of a Pariſh, or lower *Bars*, had all their officers, with the ſame names as thoſe of the crown, Chancellor, Judges, or Eyknights, under themſelves, *&c.* They had eſpecially the prerogative of coining money, of which however they rarely made any uſe: it being too expenſive in a country where there was a very little coined money in currency; and even thoſe who did coin their money, made ſo bad a uſe of that right, by the baſeneſs of its metal, and quantity of alloy, that, growing into a general nuiſance, it was at length abrogated, and the power of coining, very properly, excluſively annexed to the royal

royal mint. In France, where the ſame grievance was felt, the King purchaſed of ſeveral of the Barons their right of coinage, and many of them voluntarily ſuffered it to be aboliſhed by *non*-uſe. Baronies exiſted before that the *Reichs*, or landed property, from allodial, came to be feudal, which introduced quite a new ſyſtem of government among them. At preſent, landed property is reverted to the allodial tenure, but not without retaining a great part of the feudal. A *Bar*, or *Baron*, in his Judiciary Capacity, was ſuperior to any, in only a Military one: the Office of King was but a ſecondary to it, and meant no more than a General in the ſervice of his Shire, or Country; and at length his higheſt prerogative came from the ingraftment of his military power into the Judiciary one, when he became *Primus inter Pares*, or the Head Baron of the Land. When he made war on the Barons, he was oftener, more properly, in the caſe of rebellion, than they.

Breyher, is another Britiſh word for a *Baron*. It forms thus; *Bar-Ey-Her*, a Judge of the Land. This word *Bar* too admits of a very extenſive ſignification; a *Burgher*, or *freeman*, was called a *Barman*, or *Burman*. The word *Free*, is itſelf a contraction of *Bar-ey*, which means one entitled to all the privileges of the Law, or of that political corporation, of which he is a member. It ſtands for *rectus in Curia*, in diſtinction from outlaws, and from ſlaves *, who had not the privilege of free perſons. The word *Borough*, ſo near that of *Bury*, differs but little as to the ſenſe, as it ſignifies a place, or town incorporated, and having

* SLAVE, a word corrupted from *Icht's-glebe*, *adſcriptitius glebæ*. I have ſome reaſon to think the Romans introduced the cuſtom of tilling the land with ſlaves, which gave riſe to this mongrel word.

municipal

municipal offices of its own: a place, in ſhort, of Juſtice.

Bar, *Par*, or *Peer*, never however had, in the Law, unleſs by an abuſe of the ſimilarity of ſound, the ſenſe of *equal*. A man tried by his Peers, was a man tried by his lawful Judges: It was by particular privilege that *Peers* were only to be tried by *Peers*: If this derivation, or rather rectification, ſhould be admiſſible, the word Lord Par-amount ſhould be more ſenſibly ſpelt *Bar-amount*, or ſupreme Judge, *Seigneur Suzerain*. To Perleymot, may be preferred Bar-ley-mot, an aſſembly of the Judges, or depoſitaries of the Law, in the nature of the *Theſmothetæ* of Athens, which is certainly no violent ſtrain of ſenſe or ſound, in lieu of *Parlement*, one of thoſe French words, in which the modern French have run away from the antient Gallic. *Parlement* is rank nonſenſe, to expreſs the meeting of the heads of the People, for what? to *talk*. They might as well have called it a Chriſtening, or convention of goſſips: as a *Baronny*, in the antient Law, importing the right of *Peerage* (Barage), was an elective office belonging to a certain diſtrict of land, it was poſſeſſed by the territorial tenure, and went away with it. The dignity was tied to the land, till more modern laws, or rather abuſes, that came at length to have the force of laws, made it perſonal and hereditary. All the *Druid* Biſhops were Barons; though not all Barons were Biſhops: and both might be kings or Generals: an office however chiefly reſerved for the *Tighearne*, or Sheriff of the County, whoſe executive power was ſubordinate to them, in quality of Νομοφυλακες, guardians of the Law, which was above them both. For though the Barons were inveſted with the ſupremacy, in their reſpective Juriſdictions, or Baronies, they were nevertheleſs ſubordinate to the *Par-ley-mots*, or general

aſſemblies

aſſemblies of the People, in the fields of March and May. It was in thoſe Par-ley-mots, the Sovereign authority inviolably reſided. There could be no innovation hazarded, or, at leaſt, eſtabliſhed, without the will, or conſent of the People. But there is one *word* in the antient Britiſh Language, which ſhews in our anceſtors, at once their great reverence to the Laws, and their tender conſiderateneſs of a good intention; for any action, unlawful in itſelf, manifeſtly hazarded for the public-good, they had an appropriate term *Mâdgyflavan*.

The Britiſh word *Bren*, is now tranſlated into *King*, in compliance with the vulgar prejudice in favor of that title: but it is in only a contraction of *Baron*, or *Breyhern*. *Brennus* is the ſame only with a Latin termination, a baron; in ſhort, a title, in its judiciary capacity, ſuperior to that of king, in his military, which, however, it did not exclude, though it did not imply it.

In France, at this very day, a Dutchy is an inferior title, till erected into a *Pairie*, which is but another word for Barony. *Duc et Pair* does not ſignify, as it is in France vulgarly underſtood, a Duke, and one of thoſe nobles called, κατ' εξοχην, *Pares*, or equals, but a *Duke* and a *Judge*, in virtue of which laſt title *only*, he has a ſeat in the Parliament, or *Par-ley-mote*, the aſſembly of Judges, an aſſembly which has not only loſt its antient name, but from which the ſpirit and power have been long departed. We have, it is true, loſt the name as well as they; but, thanks to our genius of liberty, we ſtill retain the thing, though with ſome very eſſential derogations from the primitive and antient ſtate of the Peerage, or Parliamentary dignity.

To inveſtigate this point fairly and authoritatively, it is even in thoſe remote ages antecedent to Julius Ceſar's invaſion, when, by the falſeſt of all

conſe-

conſequences from the plaineſt of all premiſſes, the Britons are imagined to have been little better than ſavages, though, in fact, they were, even at that time, under the moſt admirable of all human governments; but, like all other human things, not exempt from faults, and eſpecially that capital one which had brought Spain and Gaul under ſubjection to a foreign power, the fault of being divided into too many petty ſhires or independent cantonments, of which their Policy had not provided a ſufficient ſpirit and means of a federative union and concert of action againſt a common enemy.

But, under that druidical Syſtem, the Barons or Dignitaries of the Law conſtituted the ſupreme juriſdiction, and, by what we can gather from the Roman authors themſelves, their ſtudy for a qualification for that employ was long and ſevere. The examination of the candidates for ordination, which was a preparation for a commiſſion of the Peace, was conſidered as a ceremony of the higheſt importance: and the impoſition of hands, the Pentick-ghaſt to convey this *Rhadegaſt* * or ſpirit of

* *Rhadegaſt*, in the antient language, was the ſpirit of Council or authority, which was on this occaſion invoked. Thence the term now in uſe of a Student being *called to the Bar*: thence too the word *Advocatus*: which the Greeks have tranſlated παρακλητος or *Paraclet*, with this difference, that the Druidical holy ghoſt or *Rhadegaſt* was, on this occaſion, underſtood to relate ſolely to Judiciary purpoſes; but, by the Chriſtian divines, the word received a ſanctification in a theological ſenſe. If I was apt to be carried away by mere ſimilarity of ſounds, I ſhould be tempted to ſuſpect ſomething more than mere chance in the nearneſs of the word Paraclet to *Bar-ey-call'd*, or called to the Bar of the Law: a Barriſter in ſhort.

When the famous Manichæus, which was a generical, not a proper name, as he was nothing more than one of the Druids, who, being converted to Chriſtianity, did not admit enough of the doctrine to ſatisfy the predominant party of the church at that time, called himſelf a *Paraclet*, it was undoubtedly nothing more than a deſignation of his degree of profeſſion of the Law, an ad-

Council on the Druidical day of Apollo (the ſun), ſet apart for that purpoſe (which anſwers as to the name to our *Whit-ſunday*, or *Candidate-ſunday*), was made one of the capital feſtivals of the Country. So that, under that antient diſpenſation, the national *Peers* or *Barons* had been prepared, by a due courſe of improvement, for aſpiring to the great and noble taſk of the adminiſtration of Juſtice and Government of the State. This was the reign of the gown, by the Judiciary Spirit of the Laws.

After ſubſiſting for ages, this Government came to be aboliſhed. The Romans began the deſtruction, and ſubſequent invaſions finiſhed it: utter barbariſm prevailed on the expulſion of the Druids.

The Peers or Barons, inſtead of the having been publickly examined by Judges, and elected by the voice of a free people, more commonly came into poſſeſſion of Baronies by fraud, by violence, or by the private favor of ſome ignorant general, under the once inferior name of king. The procedure of theſe new kind of Barons was worthy of this new kind of title. The cauſes of Juſtice were decided by combats, by duels, and by force of arms. The Barons theirſelves, many of them, eſpecially on the Continent, turned abſolutely highwaymen, having built caſtles and ſtrong holds to ſecure their

vocate: but the word was ſeized on by his enemies, as if he had ſtiled himſelf *the Holy Ghoſt*.

Heu! quantas tenebras offundunt nomina rebus!

He had another name of ſtation; *Cubricius*, from *Cob-reich*, probably the head of ſome little diſtrict: but as to *Maani* the Perſian Painter, with whom he has been ſo abſurdly confounded, it would be eaſy to ſhow that there was not any the leaſt foundation in fact or reaſon for blending their ſtories together, either in the Oriental or the Weſtern account of them. Nothing can be clearer than that St. Auguſtin quitted the *Manicheans* for not believing quite ſo much as he grew to do, when he boaſted of believing points becauſe they were incredible.

As to the horrors imputed to the Manicheans, they are beneath contempt.

plunder,

plunder, and their power of plundering. This was the pure reign of the ſword, in the true ſpirit of the lawleſs military.

At length theſe abſurd horrors, by mere dint of their growing unſufferable, came to ſuch a pitch as to render their continuance impoſſible. The Peerage, after various revolutions and changes of Government, came to wear its preſent aſpect; but having unfortunately, by power ſelfiſhly employed, been made hereditary, againſt every proteſt of Juſtice, of common ſenſe, and eſpecially of the public welfare, we now ſee that claſs of heteroclite beings proceed, properly ſpeaking, neither intirely judiciary, nor intirely military. The greateſt cauſes, it is true, in conſequence of their antient *name* of Barons (Judges), come before them, and in virtue of that *name* of Judges they ſtill decide them; but how far they are the *thing*, or may have, in general, ſtudied to qualify themſelves for judging of any thing, thoſe who know them beſt may determine. But ſurely they, with leſs pretenſions yet, court and aſſume the diſtinctions of purely military titles, ſuch as *Duke*, *Marquis*, *Earl*, *Viſcount*, many of them without ever having ſeen an army in the field, or probably ever deſiring to ſee one.

COMMONS.

Long before the exiſtence of Chriſtianity, nay, for ages prior to the foundation of Rome, the form of the government of this Country, and of the Gauls in general, appears to have been by popular conventions or aſſemblies in *the Mallums*, or fields of March and of May.

In that of March, I have reaſon to think the elections of their Barons or Magiſtrates, and of their Sheriffs or Generals, to have been one of the principal objects, together with the public deter-

mination on the internal and external policy of the nation, to enact laws or pragmatic ſanctions. But that of May turned principally, if not excluſively, on diſtributive Juſtice.

As in thoſe early ages there was hardly any nation, in theſe North Weſtern parts, whoſe diſtrict of Juriſdiction was ſo large as not to admit the perſonal aſſembling of the whole body of the people, in the *Mallum* or field conſecrated to that purpoſe, theſe *Par-ley-motts* conſequently included at once the maſs of the people, and their repreſentatives.

In theſe great conventions, *Comitia*, or *gemotts*, the Bars or Barons had doubtleſs a conſiderable influence over the collective body of the people; but theſe were nevertheleſs ſo far conſulted, that no Law or *Bill* could paſs without their conſent.

The *Plebiſcitum* of the Roman Commonwealth, which was undoubtedly founded on the Druidical model of popular liberty, gives a tolerably juſt idea of the neceſſity of the Commons paſſing a *Bill* to give it the force of law; which, when paſſed, it became the duty of the Barons or Judges, to ſee to the obſervance of it, and to preſerve it inviolable. They were officially the νομοφυλακες, and, though elective, they were probably for life: whereas the Office of *General*, of Quin (King), was, in moſt ſhires, and probably in the antienteſt times, only temporary and occaſional, or at beſt anniverſary, however ſome of them, in proceſs of time, as the Judiciary Power declined, came, like the Barons, to be within that great and eſſential law, the *Taniſtry* Law, at this moment ſubſiſting in reſpect to the Emperors of Germany (when a King of the Romans is choſen), and to certain eccleſiaſtical dignitaries on the Continent.

However, the March *Gemotts* were ſtiled Common-councils, or ſimply *Commons*; but in May, that

of

of the Judiciary Aſſizes, or Seſſions of Juſtice, took from thence the name of *Ey-commons*, or Law-meetings. The Greeks of Conſtantinople, to whom the Chriſtian religion deſcended from the Chriſtians, Britons, and Gauls, who compoſed the flower and ſtrength of Conſtantine's army, preſſed this word, as they did many other purely Celtic ones, into the ſervice of the church, and tortured it into that barbariſm of Οικεμενικ&, *Oecumenical*, becauſe, N. B. becauſe they reſpected the whole *habitable globe!*

In theſe *Ey-commons*, or *Fields of May*, the People, if they ſaw cauſe, depoſed or puniſhed their Popes, their Biſhops, their Barons, and their Kings. This diſpoſition laſted even after Chriſtianity. *Bernard*, a King of Italy, and Nephew to Lewis the *Debonnaire*, was condemned to death by the *Ey-commons*, and the famous Queen Brunchaut to be torn to pieces by wild horſes.

Every ſhire, every municipal town in Britain, when a town or circular ſtaccade came to have a political incorporation, had its *mallum*, or *commons*, ſo called from the Commons aſſembling on the ſpot dedicated to that uſe. Theſe aſſemblies had reſpectively various names, as *Folk-mote*, *Ward-mote*, *Mallum-mote*, *Par-ley-mote*, or ſimply *gemotes*. As to the word *Wittenagemote*, I am not perfectly clear that it bears the ſenſe generally aſſigned to it, of the *Gemote*, of the *Witting*, or wiſe. It does not ſeem to have generality enough to expreſs a great national aſſembly, and has more the air of ſignifying a *ſelect* or *privy-council*. I am rather inclined to think it a mongrel word, formed by a coaleſcence, of which the firſt modern part explains the laſt ancient one, *meeting* or *gemote*, the *m* converting as uſual with us into a *w*. Thus the firſt ſillable of *ſalt-cellars*, explains the French word *ſalieres*, corruptedly ſpelt *cellars*. There are many more examples

amples of this kind. However, I lay no ſtreſs on this conjecture.

In theſe Par-ley-mots, every act that was paſſed was called DUN-WALLO, *the will done* or *enacted*, or *placitum generale*; the Greeks too caught hold of this word, and formed that mongrel term, half Greek, half Latin, *pragmatica ſanctio*, an expreſſion which does not, I think, appear to have been employed before the time of St. Auguſtin. It ſignifies *an act of the People ratified* by the Sovereign, in virtue of their authority. Cambden, miſled by Jefferey of Monmouth, and others, attributed to a Britiſh King, the name of *Dunwallo Malmutius*; the firſt ſignifying, as above ſpecified, a Law, the other *Mallum-mote*, a meeting of the Commons or general Aſſembly. This was diſtorted into a proper name. Of *Martius* (the *Campus* being elliptic) they formed the name of an imaginary Legiſlator, whom they called *Martius*.

Will or *Bill* is probably the etimon of the Greek Βελη, and certainly ſo of the Papal word *Bull* for his edicts or Laws. It alſo gives you the true origin of the name of *Wiltſhire*, which was unqueſtionably the ſeat of the grand Britiſh aſſembly, or meeting of the nations, in Saliſbury-plains. *Malmsbury* is a contraction of *Mallumsbury*, or place of Juſtice, relative to the great *Mallum*, and convenient for that great conflux of the nations, or but of the repreſentatives of the various nations or ſhires of Britain, to thoſe plains, where are ſtill to be ſeen thoſe ſtupendous remains of the remoteſt antiquity, coeval probably to the Piramids of Egypt, and certainly contrived for a much nobler uſe. The word *Saliſbury*, or *Sariſbury*, is a corruption of Z'Ar-ey's Bury; the Stone Seat of Juſtice *. The *Choir-gaur*

* *Ar* and *Al* equally ſignified *ſtone*, in the antient language: and though moſt ſeats or circles of Juſtice, in thoſe ages, were of ſtone, this was called Z'ar-Ey's Bury, or Saliſbury, κατ' εξοχην.

ſo

ſo falſely tranſlated, *Chorea Gigantum*, or *Choir of the Giants*, is much more plauſibly to be interpreted, the Great *Choir*, or *Circle*.

Wiltſhire was probably choſen by the Britons as the moſt mediterranean ſhire, being, one may ſay, in the very heart of their country : in ſhort, many of the names of places in that ſhire retain to this moment diſcernible traces of the antienteſt Britiſh words, all characteriſtics of the deſtination of that ſhire, for the ſeat of the great Ey-cumenical Councils or Ey-commons of Britain.

It was in theſe plains ſpecifically that moſt probably the idea of a Nation forming a Parliament by its repreſentatives took birth ; as the populouſneſs of ſuch an extenſive country would never admit of the whole of the people of its different *ſhires* being perſonally preſent.

The ſupport of the rights of the people of the ſeveral ſhires, counties and towns, ſuch as they were in this great Aſſembly, devolved very naturally on their reſpective repreſentatives, the Barons ; nothing being more natural than for the electors to be repreſented by their elected.

The greater Barons were the Barons of Shires or extenſive diſtricts ; the leſſer Barons were the *Bars* or Maers of ſmaller Juriſdictions; or municipal Magiſtrates, ſuch as thoſe of London, and other principal Cities, who were long afterwards, even ſo late as under the Saxon kings, ſtiled *Barons*.

But when the higher *Baronies* became hereditary, and their great and ſacred truſt was converted by martial law into the property of private families, an alteration, of which a few conveniencies were out-balanced by a thouſand diſadvantages, the Barons, or Peers, on ceaſing to be elective, not only from that inſtant ceaſed to repreſent the People, not only fell a dead weight upon them, by uſurping the dues to actual merit and ſervice, but

after that their antient ſpirit of ſovereignty and independence was evaporated in their conteſts and ſtruggles with the king for the time being, ſometimes for the public, but oftener for their private intereſt, they fell at laſt ſo low as to be the implicit followers of a king, the ſupports of arbitrary power, and the tools of a Court. Our Hiſtory abounds with inſtances of this meanneſs. The very idea of liberty was like to have been aboliſhed in this country, but for the *Commons*, who, by the very act of being elected by the People, are become their ſole repreſentatives. Thence it is that they are ſo properly the principals in the great national concern of the burſal acts, or money-bills.

Nothing however can, on conſideration, appear more plain, than that, before the higher Barons became hereditary, the leſſer Barons (who, in after-times came to conſtitute what we now call the Houſe of Commons) were in thoſe antient days diſtinguiſhed in no other ſenſe or degree from the great Barons, than by the comparative ſmallneſs of their diſtricts or juriſdictions. Both, being *elective* by the People, repreſented the *People*, which is but another word for *the Commons*. There was abſolutely, at that time, no diſtinction neither in the *name* nor in the *thing*. There were not two houſes of Parliament: The capital diviſion began when the higher Barons came to be choſen by the King, on a military or feudal footing, and afterwards grew to be hereditary. The minor Barons were ſtill choſen by the people; but even the word *Barons*, with reſpect to being members of the lower houſe, received, in proceſs of time, almoſt a total annihilation. It is ſtill retained indeed as to the Cinque Ports, whoſe Barons are, in the quality of *elective Barons*, members of Parliament. But as to the leſſer Barons, the very name of them for members is aboliſhed; the true cauſe of which

was,

was, that ſo faſt as the feudal ſyſtem prevailed over the allodial, the Conſtitution itſelf growing military, the Judges of ſmall boroughs, or diſtricts, who, in that quality, had been elected, and were thereby virtually members of the national *Par-ley-mote*, had given way to military men. Theſe left the State and government to the great Barons. But when the Court itſelf grew ſenſible of the expediedience and utility of a more particular repreſentation, the order of the leſſer Barons, as members, was revived, but with other names; and, for a long time, languiſhed under the diſregard or contemptuous treatment of the Court, who uſed them rather as the means of ſupplying its wants, or of ſerving its own ends, than as its comptrollers, or even agents in behalf of the people. At length, however, they came to feel themſelves, and recovered their priſtine dignity and conſequence, ſo that the Court cannot proceed with them in the way of overawing or affronting them, as more than one Sovereign did formerly, till an example was made that put an effectual ſtop to it.

The Members, however, never recovered their true name of Barons, for this plain reaſon; that they no longer ſerved in the Par-ley-mote implicitly, and officially, in virtue of their being *Judges* or Barons; but were occaſionally choſen by the People, merely for Parliamentary ſervice, without any reſpect to the judiciary character. The Barons of the Cinque Ports are indeed an exception, but then they only retain the bare name; the thing itſelf being, as to them, as much out of the queſtion as with other their fellow-members.

In ſhort, the members or repreſentatives of the Nation, or of the Commons, were antiently all Barons, Judges of diſtricts, great or ſmall. There was but *one Par-ley-mot*. The high Barons, being no longer elective, no longer repreſent the people.

The leſſer Barons, long ſuſpended, were at length reſumed, and are the ſole repreſentatives of the people, their conſtituents. But they are no longer *Barons* in that quality, any more than Aldermen or Magiſtrates of the City are *now* Barons, though they were formerly ſo. Revolutions in Government have wrought theſe and many other changes both of names and things.

PARLIAMENT-ROBES, *&c.*

From the very antienteſt times of Britain and the Gauls, the Peers, or Barons, were diſtinguiſhed by *robes of ſtate*.

The Gauliſh *Bar-gown*, or Judge's gown, was, by the Latins, called *Lacerna-Birrus*. *Lacerna*, a gown, *Birrus*, *Judge* or *Peer*. And here it is remarkable that Chriſtianity having, in the very earlieſt periods, after the time of J. Ch. found its principal cheriſhment preciſely in theſe North-Weſtern parts of Europe, which were probably, I might add demonſtrably, one of the firſt ſcenes of the propagation of the Goſpel, the Chriſtians did not only deign to adopt the identical appellation of the Druidical dignities, but even their ſpecific dreſs. St. Cyprian, when led to *Martyrdom*, which is but another word for a *Judicial murder*, diveſted himſelf of his *Lacerna-Birrus*, or Epiſcopal robe, which differed from a *Pallium* in its being ſhorter, and much in the form of what we now call a *Cardinal*, or *Mantilla*. It is a kind of *rochet*. St. Auguſtin ſpeaks of it, adding the epithet *Birrus pretioſus* very properly, for it was furred with *ermin*.

When a *Baron* ſat in Judgment, he had, beſides this *Birrus*, ſome very ſolemn *Inſignia*; the bough, or ſcepter, in one hand; and the *mound*, or a ſphere or ball, in the other: his crown on his head.

I have

I have already obſerved that the *bough*, or *wand* of the Judge, which is at this time diſcontinued, and only faintly repreſented by the trifling circumſtance of a *noſegay*, of which even the antient uſe is not ſo much as commonly known (for the ſenſe of things, as well as of words, is liable at length to become obſolete, or perverted), ranks among the primigenial ceremonies of our Britiſh anceſtors. It was figuratively taken from the great ſtandard of Juſtice, the *column of the May*, which it repreſents, under various forms, as the ſtaff of authority, both in the civil and in the military. It was the *rod* (radt) of Juſtice, or of Council. It was the *truncheon* of the Field officers. It was called the *May*, which is but another word for lawful authority: a *Mayor* received his name from this *May*, in the ſenſe of lawful power: it is alſo the radical of the French word *Païr* (the antient languages, the Welſh and Erſe for example, abounding in thoſe mutable conſonants, as well as in convertible vowels) of *Bar*, *Bar-hon*, *Bir*, *Peer*, *Ver*, &c. But what we now, from a Greek word, call *Scepter*, was antiently called *Mace*, or *Vaſs*; and thoſe impowered to carry it were what we now call *Nobles* *, men of ſway, and authority; but eſpecially in the Judiciary branch. This Celtic *Mace*, or *Vaſs*, is the true etimon of the Greek Βασιλευς, differing in this from τυραννος, or *tirant*, that this laſt meant a head of the land principally in the *military ſenſe*; and it was from the abuſe of the military power, that the name of *tirant*, which originally ſignified nothing more than *Prince* or *leader* of the forces of the ſtate, came to be obnoxious to thoſe free ſtates, who would have the government purely municipal.

* The antient Etruſcans called them *Foufers*, or *Bough-bearers*. We have this term preſerved in an Etruſcan *Lamina* or plate. *Mace* derives from the *May* in the ſenſe of Juſtice, or *Fas*.

Theſe *Vaſſes* * then were the antient *nobles*; but this title merged at length in that of *Eytilmen*, or *Athelings*, which ſignifies men of authority, or Dignitaries of the Law: as *Gentlemen*, or *Gen-til-men*, is commonly underſtood of the military, though a generical word for men of *principal* or *head* families.

The *Bough*, *Mace*, or *Scepter*, was then one of the *Baron's* Inſignia. Another was the *Crown*. This mark of dignity, this ſymbol of power, was alſo, like the *Mace* or *Sceptre*, taken from the *May*, or *Column* of Juſtice, being repreſentative of the *Garland* or *Crown*, which, when hung on the top of the May or Pole, by the High-Sheriff or *Tighearne*, was the great ſignal for convening the People to the *Ge-Motes*, or Aſſizes of Juſtice, and from the form of which *Garland* or *Crown*, that of the *Barons* was nearly taken. The arches of it, which ſpring from the circlet, and meet together at the *mound* †, or round-ball, being neceſſarily ſo formed to ſuſpend it on the top of the pole.

This *Circle*, or *Crown*, figurative of that of the *May*, was born by the *Barons* on the ſolemn occaſions of adminiſtring Juſtice. It was placed round their *coif*, which, at this day, is ſtill to be diſtinguiſhed in the interior part of the coronets of our nobility. The circle or crown might be ſaid to bind it. By the Greeks it was called Διαδημα, by the Celts, ‡ *Tiar*. Tier, or Tire, whence *Tiara*, a *circle*, and in the more modern Latin, *Corona*.

Of this *Tiar* there were two kinds, the *leſſer Tier*, and the *greater*. The leſſer was called

* A *Vavaſſor* ſignified one of an inferior claſs of nobility. *Baſwaſs ſir.*

† Of this *mound* more will be ſaid hereafter.

‡ If this word ever penetrated into Perſia, or was known in their antient *Pehlavi* language, it undoubtedly pervaded ſo far by means of the Northern Conqueſts.

Wee-tier,

Wee-tier, or *little Mee-tier*, by contraction, *Mitre*, a *mitre*. This kind of *tier* was appropriated to thoſe inferior dignitaries who were *Abbots*, or other ſubordinates or ſuffragans (*Sub-Bar-reichins*) to the high Barons or Biſhops. The inferiority of their power or rank was denoted by the *break* of the *Coronet*, or *Circle*, in the manner it exiſts at preſent, that it is confined to the Biſhops here, who received this diminution of the entire crown, which, in quality of Barons, the Druid Biſhops originally wore, and were ſince reduced, in that reſpect, to the rank of Abbots, or other ſubalterns, by the prevalence of the military, who appropriated to themſelves the enſigns of *crown* and *coronet*, converting into armorial thoſe principally civil diſtinctions.

The entire *Crown*, or greater *Tier*, was called the *Mor-tier*: *Mor*, great; *Tier*, crown. This word *Mortier* is ſtill retained for a diſtinction of the Preſidents-a-Mortier, or heads of the *Par-ley-mote* of Paris; but the thing itſelf is loſt even to them, with the form of it: their *crown* being reduced to a *coif* or *cap*, by the ſame arrogance of the military power, which, throwing every thing into confuſion, uſurped the Judiciary authority with the utmoſt ignorance how to uſe it, and, for ſome time, reduced the ſecular pretentions and honors of the ſpiritual claſs. But this claſs, under favor of the military illiterateneſs, ſoon took its revenge, and regained its aſcendant, in virtue of the old traditional reſpect, ſtill preſerved for the Judiciary authority of the Druids, with which the ſpiritual was doubtleſs combined. But it was in the ſpiritual quality ſubſtituted to the Judiciary, though often united with it, that the Chriſtian Biſhops carried their power to that height they were ſuffered to do in thoſe barbarous times, at which we now wonder with ſo little reaſon. The footing on which they put their pretentions was, according to the Chriſtian ſiſtem,

a falſe

one; but, in thoſe ages of almoſt utter darkneſs, the multitude could not ſee the diſtinction, and, conſidering in them the old government by their *gown*, preferred it to that of the *ſword*. The antient one was, in quality of a tenure by *Law*, more favorable than the modern innovating one by the *ſword*, of which too they felt the ridiculous and barbarous uſe. Is was in virtue of this ſpirit that the Pope and the Dignitaries of the Chriſtian Church naturally enough made their advantages.

The figure however of the *Crown*, taken from that of the *May*, and transferred to the human brow, was held in the moſt inviolable veneration. So ſacred was the circular figure in general, and particularly this of the May-crown, that it was ſuperſtitiouſly affected, under the form of that clerical tonſure, on the ſummit of the head, which, from that particular circumſtance of the *crown* figured by the *circular tonſure*, at this moment preſerved by the Romiſh prieſts, gave, by metonimy, the univerſal name of the *crown* of the *Head*, whether in the *Laymen*, who never had their hair ſhaved in that form, or the Gownmen who had.

To the *Crown* however of the *Barons*, as one of the greateſt *Inſignia* of Office, the higheſt reſpect was paid: and nothing is more probable than that, in the earlieſt ages, the Biſhops, in quality of high Barons, or Judges, wore it entire and undiminiſhed: their ſeat was alſo called the *throne*. The common adjuration to them was *per Coronam tuam*. The terms of *crown* and *dignity* were peculiar to the *Barons*, till they became incluſively appropriated to the *King*, moſt undoubtedly not as King or General, but as *Head-Baron*, Primus inter Pares, or firſt Magiſtrate of the Nation, when the crown of the Barons ſhrunk diminiſhed into Coronets and Mitres, and the Royal ſceptre, like Aaron's rod, ſwallowed up all the other rods or ſcepters: the

Sheriff's

Sheriff's wand, or the Conſtable's ſtaff, being only commiſſioned by the royal authority.

It is remarkable too that the King, who, in quality of General, was the great repreſentative of the military power, aſſumed at length an excluſive diſtinction, and bound his Helmet with the *crown*, whereas the other crowns or coronets incircle only the *coif*, or Judge's cap. The King's is what the French call, *La Couronne fermée*, one of the *Inſignia* appropriated to him in quality of *Generaliſſimo* *. The *Pearls* or Beads alſo, over the circlet in other crowns, and which are the ſimbols of *peace*, give way here to that kind of flowers or foliage, called *Fleurons*, but which were in fact meant to repreſent, alluſively to the military power, the heads of ſpears and lances, wrought into that ſort of flower-work †. When it was purely a radial crown, it repreſented merely the points of ſwords. This muſt have been a very antient form of a military crown, ſince the Greeks and Latins gave it to their *Gods*, who were undoubtedly in their origin Celtic generals. But when that origin was loſt, the *radial* crown was imagined to be imitative of the rays of the ſun, which neither the Britons nor the Gauls ever worſhiped, though they had

* When Blazonry was erected into a ſeparate art (the foundations of which were however much more antient) in the eleventh Century, it is probable that the bearings of the Crown, Coronets, and Mitres, were firſt aſcertained nearly as we now have them.

† The *Lillies* in the arms of France have been ſaid to be nothing but the heads of *ſpears*, or of *halberds*. The word *Lis*, in the ſenſe of *Lilly*, is a *rebus* of *Li*, which ſignifies Juſtice, the ſeat of which, canopy, and back, began in the Gauls, to be poudered with theſe Lillies, or rather heads of ſpears, when firſt the military judges were obliged by Law to defend their deciſion by their Lances or ſpears. The *challenge* of *Judges* was then *literally* a defiance of them to *combat* in maintenance of their Judgment. Thence our expreſſion to *challenge* a Juryman.

it

it in the greateſt veneration. *Sunday* was their day of inſtruction.

As to the Barons, purely Barons, that is to ſay Judges, without any adulteration of thoſe military titles of King, Duke, Count, or Earl, Marquiſs, &c. the circlet of their crowns bore only *Pearls*, or rather *Beads*, which were the repreſentatives in miniature of the great *Bead*, or *Mound*, which topped the crown, as well as of that which the Judge held in one of his hands, and which was undoubtedly the ſimbol of *Peace*, of which himſelf was guardian, and from which we derive the preſent name of *Juſtice of Peace*, every *Baron* and *Bar* being ſuch in his own diſtrict. *Mun*, with the common Celtic epagogics, *t* or *d*, whence *Mounts*, or *Mounds* *.

However it is from this word *Mun*, in the ſenſe of *Peace*, that the words *munia* and *municipal* are derived †. *Ead* has the ſame ſignification, with the idea of *legal* included, and expreſſed. It gives the word *Bead*.

It may not be from the purpoſe to add here that even the *tuft*, or *apex*, on the ſummit of the Judge's *coif* or *cap*, was an official ornament. At Rome, the *Flamens* took their name from this diſtinction, ſo great a one was it reckoned; though, with them, it was a mark of a purely ſpiritual office.

* Here it is very remarkable, that the antient words ſignifying the world, *Mundus* and *Bydh* or *Bead*, both expreſs the idea of *habitation*, and are both tipified by a *mund* or *bead*. But whether this be matter of mere chance, or whether it may juſtify a conjecture, that the Druids were not ignorant of the ſphericity of the world, and thus ingeniouſly, in the word and emblem, combined the deſcription of the habitable globe, is left to the reader's own Judgment. Our word *world* would ſeem, at the firſt ſound, to ſignify its *rotation*; but I rather think it is from *ow*, water, *er*, earth, and *ul* matter or *plenum*, the *materia terraquea*.

* *Munus*, a preſent, derives differently, being a variation of our word *boon*.

CON-

CONVENTS.

The inſtitution of Convents was purely Druidical, at leaſt in the North-weſtern parts of Europe. I make this diſtinction, becauſe there have exiſted in the Eaſt, from the earlieſt times, theſe kind of ſequeſtered Colleges, the origin of which is not my preſent concern.

The Convents, in our parts of the world, were founded by ſome of the moſt learned of the Druids, retiring from the world, and devoting themſelves to ſtudies, and a contemplative life. As ſuch a ſiſtem could but ill ſuit with the cares of a wife and family, they made it a rule to extend the injoined or inſtitutional celibacy of their batchelorſhip * (*Bas-ſcholar ſhip*) beyond that term of minority. In this they have been mimicked by the Romiſh monks.

Druidæ ingeniis celſiores, ut Pythagoræ auctoritas decrevit, ſodalitiis adſtricti conſortiis, quæſtionibus occultarum rerum, altarumque erecti ſunt.

Marcellinus is in this very juſt, except where he brings in the authority of Pythagoras, who, on allowing it to be the proper name of a man, muſt have been many ages more modern than *Druidiſm*. Nothing however needs be plainer than that their convents are here indicated by the word *ſodalitiis*, and fellowſhip by *conſortiis*.

* I do not, in this term of *Bas-ſcholar-ſhip*, employ the orthography the moſt ſtrictly archäical, or neareſt to the reſult of the analitical etimology (a latitude I alſo uſe in other words) but that orthography which will the moſt readily preſent the primordial ſenſe. For example, the antient word for *ſcholar* was *caller* (whence *Clerus* and *Clergy*); but as that is not ſo generally obvious, and might require ſtopping tediouſly at every word for an explanation, I prefer the leſs ſcrupulous exactneſs, as being leſs inconvenient to the reader: without this latitude's being at all at the expence of the true meaning of the expreſſion.

A renuntiation of matrimony being, at this inſtant, forbidden to the Fellows of Colleges, is undoubtedly a relick of Conventual Druidiſm, on which the Romiſh extenſion of celibacy to all Divines in general was manifeſtly founded.

Indeed all deep ſtudies ſeem to have recommended this ſingle life. It was not but till the later ages that the Students or Profeſſors of Phyſic, who, imitatively of the Druids, were included in the clergy of the Romiſh church, had liberty to marry, and were, as we may ſay, totally ſeculariized.

The marrying, or not, made a diſtinction, between the monaſtic and ſecular clergy, who, in the firſt ages of Chriſtianity, were allowed to marry, and even to cohabit with concubines *, till the Pope thought it more conducive to the eſtabliſhment of his authority to put them on the ſame footing with the monks, and, ſacrificing nature to ambition, made ſuperſtition and ignorance ſubſervient to its ends; then began to be in force, and univerſalized, that abſurd and impious tenet of religious celibacy, ſo different in its views and principles from that of the Druidical recluſes. Theſe were a collection of learned men withdrawn from the world, to purſue their ſtudies and meditations in the peace of retirement, and, renouncing

* That this may not appear too violent, or the ſound of it ſcandalize ſuch as judge of the antient times by the ideas predominant in their own, it may be neceſſary to obſerve here that *bare* cohabitation was, in thoſe ages, abſolutely a ſtate of *matrimony*, though unattended with thoſe forms and ceremonies, which alone render it lawful, and eſtabliſh its permanence in our days, in the ſenſe of

Connubio jungam ſtabili, propriamque dicabo. Virg.

It required a great length of time, and the utmoſt efforts of eccleſiaſtical authority, to extirpate the Latitudinarian Principles of the Druids, with reſpect to concubinage, which had been, at leaſt in practice, and by a connivence that ſeemed to authoriſe it, adopted by a great number of the Romiſh Clergy.

matrimony,

matrimony, not in the leaſt for any idea of religion or of ſuperior purity, but for the greater conveniency of their contemplative lives. Some of theſe were conductors and teachers of the Druidical Students, in places ſet apart for ſuch Inſtitutions, which were a kind of Colleges.

The firſt Chriſtian monks, who ſucceeded them, moſt probably proceeded on the ſame principle, till, at length, ſuperſtition prevailing, and adulterating a very innocent and laudable motive, introduced that fanatic celibacy, which is, if poſſible, more abſurd than the eunuchiſm of the frantic votaries of Cybele, to whom a peremptory operation once performed at leaſt rendered the obſervance of their ſenſeleſs inſtitute leſs difficult, leſs a continual torment in its temptation, than to the Romiſh bigots, who conſider as a merit to Heaven the ſetting at defiance one of its moſt manifeſt Laws, univerſally promulged by the voice of Nature *, which is, in fact, the voice of Divine Wiſdom.

The convents then were undoubtedly of a much more antient origin than is commonly aſſigned to them. And as the fellows or members of them had, among other inſtitutes, that of a community of goods, the monks became alſo their imitators in this point of domeſtic economy.

As the reſidents in the Druidical convents generally choſe not only the moſt ſequeſtered groves, or the moſt wild receſſes among the mountains, but places conſecrated by a circumſtance which will be hereafter explained, the general idea of their being employed in the moſt ſublime ſpeculations, and the deepeſt reſearches, conciliated to thoſe manſions the greateſt awe and veneration. This the people ſhowed not only by their behaviour to them, but by the name they gave to their manſion, that of

* *Nunquam aliud Natura, aliud Sapientia dixit.* Juv.

Convent, or of *Abby*, the one signifying a principal habitation, the other the residence of a Head-professor of learning.

Head-mansion

CONVENT, or *Con-wont*; here the word not signifying *assemblage*, as in *convenio*, or *conventus*. It was also sounded *Coff*, or *Hoff-wont*, which has exactly the same sense: of which the French made their *Couvent*.

Habby or *Hab-bode*, dismissing its aspirate *h* commonly now pronounced as *c*, meant the appropriate residence of a head-professor of learning, as will be further explained.

Hoff-wont or *Coff-wont* (whence *Couvent*) presents, in the first sillable, the word *Hoff* or *Coff* (head); but the word *wont*, or *mun*, or *min*, for they are all at bottom the same, the *t* being only the common Celtic epagogic, and which here signifies mansion or residence, deserves a farther elucidation. It includes the idea of *settlement* or permanence. Thence our word *wont* (now indeed an archaism) for *custom*. It enters into the Latin word *Ceremonia*. *Cir-y-won*, a Custom sacred, passed into a Law by the *Shire-gemott*. From *Cir*, in this sense, the antient Latins made their *Cerus* equivalent to *Sanctus*. *Ceremony* answers in sense to the French word *Etiquette*.

Matrimony, a permanent *Match* or *mating*.

Sanctimony, *patrimony*, *alimony*, *parcimony*, all respectively include the ideas of permanency and habit.

Won or *mun* is also the etimon of the Latin *maneo*. In short, there are many reasons to be given why the so current derivation of *monk* and *monastery* from the Greek is liable to the suspicion of its being one of the numerous Celtic words barbarously distorted from their genuine sense and origin, by *Hellenising* them. I have strong reason to think

think that the words *Monk* and *Minſter* exiſted many ages before thoſe of μοναχος and *monaſtery* that derives from it. I readily however grant that as faſt as Chriſtianity gave us new-invented Greek words for Celtic things, we adopted them, and forgot our own. But no idea of celibacy, which is but acceſſary, will ever make it other than nonſenſe deriving *monk* from μονος, while monks are *aſſembled* in Convents. The ſame objection, however, does not lie againſt the Greek word Κοινοβιος, *Cenobite*, which is perfectly proper, and very ſeldom uſed, though even that word, all proper as it is, may be but a Helleniſm, with a variation of ſenſe, of the Celtic KEN-AB-*by*, or *principal Abby*.

And here, not having abſolutely rejected, but much doubting, the antiquity of the Greek words, *Monk* and *Monaſtery*, which, however, unqueſtionably, on gaining footing, have obliterated the traces of the Druidical words from which I imagine them abuſively diſtorted and formed, I propoſe here to ſubſtitute my idea, ſuch as it has occurred to me, on combining ſenſe with ſounds, words with things.

Nor will it be very fair or candid to reproach me with offering my own *reveries* for revelations of etimology, while I propoſe them with all the diffidence due to their uncertainty, and give them for no more than they are worth, rather as hints or embrios of diſcovery for the reader's own conſideration, if he thinks they deſerve any attention, than as vain and impudent deciſions of private opinion.

I have then many reaſons to ſuſpect that our word *Minſter* is abſolutely not a contraction (which, however, as to the formation, it might very eaſily be) of *Monaſtery*; eſpecially as moſt monaſteries were, in the earlieſt times, built in places where theſe *Minſters* had antiently been, whence the Greek word received its origin. I have an idea that the

word

word *Minſter* is itſelf of Britiſh or Gauliſh extraction, not a derivative, but an original, as hereafter explained.

We have undoubted certainty, nay, exiſting monumental proofs, that, in the antienteſt times, long before the Roman conqueſts of Britain and the Gauls, there were *Altars*, in the nature of *Azylums* or *Sanctuaries*, a cuſtom ſo very antient that the Greeks adopted it from the *Celts*, or in that circumſtance, as in many others, confeſs their Celtic original. The Diana of Epheſus, every altar in ſhort, was, in a greater or leſſer degree, an inviolable Sanctuary.

In Britain, before the Romans introduced their Deities, or built here in London temples to Apollo, Diana, &c. preferably, perhaps, in places uſurped from the Druidical conſecrated ground, there were certain *Altars*, or *Stones*, to which were aſſigned the privilege of ſanctuary, with a determinate ſpace, in ſome parts a very extenſive one, within the verge of which criminals or debtors might find an inviolable refuge. This ſtone was called MEIN or *Mon*, whence the Latin *Fane*. It was very diſtinct from the common *Tir-fanes*, *Termini*, or Boundary-ſtones, which were alſo reverenced, but in a leſs degree. *Minſter* or *Meiniſter* expreſſed the *area* or extent of the privilege of the ſanctuary; with the common Celtic epagogic *t*, it would give *Meint*. But whether the *Mint* (now aboliſhed) in Southwark derived its name from that privilege, or from ſome coinage once eſtabliſhed there, of which however I am totally ignorant, I do not pretend to determine. But I ſincerely believe that in the *Weſt* of London there exiſted, in the very ſpot where the Abby now ſtands, ſuch a *Mein* (*Fane*), *Meynt*, or *Minſter*, and was called Weſtminſter, for ages before that Græco-barbariſm *Monaſtery* was ſo much as in exiſtence.

I have alſo many reaſons to believe that all over Britain and Ireland (not to mention the Gauls), there

there were many of these *Meins* or *Minsters*. *Blackfriars* was probably one. It was also called HALL-SUIDTH, or *Hall-see*, or *Jurisdiction of Scholarship* (whence that corruption from which it was, in later times, called *Alsatia* *).

Angleſea and the Isle of *Man* both received the name of *Man* or *Mona* from these *Meins*. *Mein-Ey*, the island of the *Mein* or *Fane*. The collateral appellation of *Angleſea* was probably from *Han-cal-ſuidth*, or *An-cal-ſee*, a *Head-College* or *Univerſity*, it having been undoubtedly such in the time of the Druids, as the ingenious Mr. Rowland, in his *Mona Antiqua*, has clearly evinced. The account furnished by Tacitus of the ridiculous resistence opposed to the regular troops of the Romans, principally by the fanatic, effeminate croud on the shore, gives strongly the idea of a set of gownmen, unused to arms, at the head of some of their deluded, bigoted followers, defending a place consecrated by their laws. In Hadrian's time, it was already almost a desart; but as to the few inhabitants that remained, they were, in virtue of the antient claim held by the Britons, according to *Demetrius*, quoted by Plutarch, *sancti & inviolati*. I make here use of Camden's words.

The awful reverence then, in which these *Minsters* were held, in quality, not only of sanctuaries, but of the head-residence of the Druid-Professors, or Contemplative Theologers, whose dwellings or cells were in, or at least round, this consecrated

* These *Meins* had Druid Schools within their verge, to which, on that account, great privileges were annexed. They were a kind of *Benefit of the Clergy*.

It was imitatively of this priviledge, of which the tradition remained long after the foundations of it were destroyed, that the Scholars of the Universtity of Paris claimed and asserted their privileges with so high a hand. Perhaps it is obscurely at the bottom of the Westminster Scholars occasionally vindicating certain precincts from the reach of arrests.

ground, drew to them a confluence of ſtudents committed to their care and inſtruction.

Theſe conſtituted a School or College, under the appellation of *Hal*, or rather *Cal*, the aſpirate *h* reſolving generally into *c* or *g*. From this *Cal* we have that ſo much diſtorted word *Clerus*, the etimon of *Clergy*; but in fact a barbarouſly latiniſed contraction of *Caller*. The true Latin term, though not much in uſe, was *Calator*. The abode appropriated to thoſe ſcholars was called CALLISTER, and was probably, on the account of diſcipline, ſubjected to certain rules of incloſure or confinement. From this acceſſary and very natural circumſtance, the Romiſh monks, who ſucceeded to thoſe *minſters*, changing *names* and *things*, formed the word *Clauſtrum* (Cloiſters) much as the Italians call the Grand Signor's *Serai*, which ſignifies a Head-manſion, *Serraglio*, from the acceſſary idea of incloſure or confinement, eſpecially of the women. The Profeſſors or Heads of ſuch Colleges or *Minſters* being called Z'Abs, S'Abs, or S'Offs (the initials being adventitious, in quality of the prepoſitive particle). To this *Sab* add the Sillable *Ey* or *Law*, you have that famous word *Sabey* (Sabeus) which has no more to do with *Sabæa* in *Arabia*, than with *Japan* or *Congo*. Nor is it any thing wonderful or forced, conſidering the univerſality and extenſiveneſs of the Celtic, that the *Suffetes*, or Magiſtrates of Carthage, derive from *S'Off-Eyt*, or heads of the Law. But the Students or graduates of Learning were called *Cal-d'Eye*, whence you have the words *Culdees*, *Caldees*, or *Chaldæus*, which has juſt the ſame or no more affinity to *Chaldæa* a Country, than *Sabey* to Sabæa: though in Chaldæa there were *Caldæans*, in the ſenſe of *Scholars*, even in mechanics, ſo far had our Northern language pervaded, in virtue of the

Northern

Northern or Scythian conqueſts of Aſia. Northern and Scythian are ſynonimous.

Calliſter then ſignified a School-incloſure. There is in our iſlands a proper name of *Mac-Alliſter* *, which probably means either the head of ſuch a Cloiſter, or the deſcendent of one who had the ſuper-intendance of it.

The antient ſenſe to which the admiſſion of this derivation of the word *minſter* would reſtore it, opens a farther view to the ſettlement of the meaning of the words *Monk* and *Fryar*, which is ſtrictly connected with it.

This *Mein* †, or *Altar* of the *Sanctuary*, which gave its name to the *Minſter*, gave it alſo to the *Monks*, or reſidents in the verge of the *Mein* or *Fane*. They were called in the antient language *Manks* or *Monks*, in the Latin *Fanatici*, a term which was not conſtantly uſed in the ſenſe of ſacerdotal, or in that of enthuſiaſt, as Tacitus has employed it,

* It may here be noted, that many of our preſent proper names, which are grown perfectly void of meaning, had, as Leibnitz and others juſtly obſerve of all proper names, a cauſe of exiſtence or choice, to the knowledge of which, the recovery of that antient elementary language, for which I am contending, would reſtore us. Thus *Kal*, in the ſenſe of *Scholars*, has the ſame extenſion as *ſcholars* in the ſenſe of being actually learned. Thus *Calverly*, *Hallett*, *Calvert*, all expreſs a degree of ſkill, or learning. A juſtly commented nomenclator would throw a great light even on our antient cuſtoms.

† It may be here obſerved that the Chriſtian writers ſtudiouſly avoided, as much as poſſible, in words, every thing that might retrace the Druidical origin of their Hierarchy and diſcipline. This was probably one of their motives, combined with a reaſon of State, for preferably giving Greek names to purely Celtic things, or Greek terminations to Celtic words. This however could not always, and in all points, prevail over the attachment of the people of Britain and the Gauls to the antient names. Some Latin ones too were not rejected, eſpecially when Rome prevailed for Maſs to be ſaid in Latin. They would not ſcruple to employ the word *Templum* for *Church*, but never that of *Fanum*, or *Mein*, being too Druidical, till the words *Monaſtery* and *Monk* gave it a ſufficient diſguiſe.

ſpeaking of the Druids of *Mona*, but ſignified merely a reſidence in the precincts of the *Fane* or *Mein*.

The word *Monk* has preciſely the like meaning; but (not excluding the appellation of Students or graduates, which, probably, ſome of them annexed to that of *Monk*), it was, in one reſpect, very different.

As the *Mein* *, or *Capital Altar*, was, in virtue of its power of protection, ſo likely to draw numbers, of ſuch as needed it for crimes or debts, to live within the verge of it, theſe were properly and ſpecially ſpeaking the *Monks*, ſome temporary reſidents, ſome poſſibly for life. The word *Moines* in French is nearer to the original *Meins*. But as this kind of *Monks* were, by the very nature of the

* The antiquity of theſe *Meins* has been already mentioned, but the form of them deſerves notice. It was ſometimes an oblong ſquare ſtone, unpoliſhed, much in the nature, though probably ſomewhat larger than that relick of ſuperſtition lodged under the old Coronation-chair in Weſtminſter-Abby, ſaid to have been brought out of Scotland by Edward I, but oftenеſt it was totally rough and unwrought.

Pauſanias mentions ſtones of this kind, αξγοι λιθοι (αεξγοι), to have been among the Greeks univerſally objects of veneration much more antient than the ſtatues or images of their Gods.

The anointing them with oil, and decking them with flowers, was a ceremony of the higheſt antiquity.

The *Caaba*, or famous ſtone of Mecca, one of the eſſential articles of the Mahometan pilgrim-viſitation, which ſubſiſts at this day, is one of theſe altars, and a relick of the old Arabian ſuperſtition, which Mahomet would have deſtroyed with the reſt, if he had not found it too firmly eſtabliſhed. He then ſanctified it with a fabulous origin, ſo as to make it conſiſtent with his plan of extirpating the Arabian Politheiſm, of which this ſtone was a part.

In truth, the conformity of many of the moſt antient cuſtoms of Arabia with thoſe of Great Britain and the Gauls, as well as that obſerved by Biſhop Pocock between the Egyptians and the inhabitants of Ireland, would be aſtoniſhing, but for the conſideration of the early conquering and long holding of Aſia by the Northweſtern inhabitants of Europe, the Atlantics. The reign of the Gods in Egypt was nothing but the reign of Northern or Scythian Generals.

cauſe

cauſe of their ſeeking ſanctuary, confined to that ſpot, the ſtraying or being caught beyond the boundaries of which would palpably ſubject them to the exertion of thoſe laws, which they were eluding by their ſtay there, there was, at the ſame time, a neceſſity of procuring for them proviſions and neceſſaries of life; and, though in ſome parts of Britain, in Wales eſpecially, the boundaries of the Sanctuary were aſtoniſhingly extenſive, it was not probably ſo in all, nor could it be expected that the dignitaries or guardians of the Minſter, or *Fane*, were to maintain all thoſe who had recourſe to it for protection. How then were theſe *Monks*, or refugees in the *Minſter-Sanctuary*, to have their wants ſupplied? For this ſervice there were menials particularly licenſed, in the nature of ἱεραλιχοι or ἱεροδελοι: Theſe went about, queſting and begging for the *monks*, who, for obvious reaſons, could not themſelves perform that office *. How they came by the name of *Fryars*, is explained more at large under the word *Minſter*.

Here appears the true reaſon why *Monks* were, in their origin, not in the leaſt of the clerical order, though they were occaſional or temporary reſidents in *Minſters*, afterwards called Monaſteries. But how, after that their mode of exiſtence came to vary ſomewhat under the Chriſtian ſiſtem, they re-

* Such ſanctuaries remained long after that Chriſtianity was eſtabliſhed in this iſland, and that the true name of the refugees in them, that of *monks*, was *transferred* to ſubjects of another condition. The Privileges too of theſe ſanctuaries had undergone various changes; but we have authentic accounts, from the earlieſt times of Chriſtianity, of the religious favor thoſe ſanctuaries were in with the people. Both the judiciary and the military power were awed by their ſacredneſs, and held them inviolable. It was alſo thought meritorious to give all poſſible aſſiſtence to ſuch as were in the caſe of taking the benefit of them. This diſpoſition of the people extended in them even to the greateſt criminals. A ſuperſtition this which at this inſtant prevails in ſome Romiſh countries.

ceived a farther alteration, by being entirely adopted into the clergy, for the greater ſervice of the Pope and his authority, may be ſeen more at large in the Eccleſiaſtical hiſtory. So far, however, is plain, that even the revival of the ſociety of the *Monks* did not proceed on the footing of thoſe who bore that *name* in quality of refugees in the Sanctuary of a Druidical Minſter. The Chriſtian monks, on motives, ſome of religion, ſome of policy, had recourſe to the Collegiate life of the antient Druids, and had the name of Monks given them for an acceſſary circumſtance, which, as to theſe latter ones, no longer exiſted. The derivation of the words *Minſter* and *Monk*, being now referred to the Greek, contributed to extirpate every notion of their Celtic origin, and added one more inſtance to the many of a language running away from itſelf, and loſing ſight of its own primitives.

Thoſe who may not be ſatisfied with this origin which I have here attempted to give of Monaſteries and Monks, need only compare it with that adduced by thoſe authors who have recourſe to that certainly falſe and far-fetched attribution of the invention of a monaſtic life, to thoſe primitive Chriſtians, who took ſhelter in the deſerts of the Thebaid, to Paul, to Antony, to St. *Paconius*. They will hardly not ſee how forcedly the caverns and cells of Hermits have been confounded with the cells of the Druid profeſſors in a *Minſter*; and how the name of monks, fled to ſanctuary for debts and crimes, became at length that of ſequeſtered lay-religioniſts, for they were not, till lately, ſo much as members of the Clergy. So that, between the Druids of a minſter and its *monks*, the difference was incomparably great, as great, in ſhort, as between the preſent monks of a monaſtery, and the criminals who fly to the Church of it for ſanctuary.

But

But it was on the principle of the antient inſtitute of Convents (Coff-wonts *) or Monaſteries, as places of contemplation and ſtudy, that ſuch manſions became, even in the times of Chriſtianity, the receptacles and habitations of real learned Clergymen, diſtinct from *monks*, though reſiding in monaſteries; and it is to their cultivation of ſtudy and of ſciences, that we principally owe the preſervation of ſome of the moſt valuable remains of antiquity, in many of the copies of its capital authors: it was theſe, who, in their reſpected receſſes, not only ſecured them from the rage or neglect of all the barbariſm and ignorance that for ſome centuries overſpread the face of Europe, but employed their leiſure in making manuſcripts of them, without which they muſt have been utterly loſt to us.

We have even greater obligations than that to them. We owe moſt probably that invaluable depoſite and rule of Faith, the Greek tranſlation of the four Goſpels, in the form that we now poſſeſs them, to ſome literary ſociety of Chriſtian Divines aſſembled in a conventual life in Gaul, of what country originally it is not eaſy to determine, but moſt likely Scholars in the Greek from Marſeilles, and reſidents in the famous Iſland of Lerins in Provence; nothing being more demonſtrable than that the tranſlators adopted a great number of Celtic or Gallic words, and gave them a Greek dreſs. Of this there are ſeveral inſtances in this vocabulary, beſides thoſe I have omitted †.

* *Couvent* or *Covent* is the nearer orthography to the Celtic original of this word. If it had come from the Latin *Convenio* or *Conventus*, it would ſurely, at ſome time, have exiſted in the Latin in that ſenſe. But *monaſterium* and *cœnobium* have been conſtantly the terms for it in that language.

† Many proper names, as well as of things, never current in Judæa, are employed in the Greek text; probably ſubſtituted by way of equivalents to the original ones.

Nor

Nor in this idea, am I broaching any thing new, or much lefs yet tending to call in queftion the authenticity of the Gofpels, as our undoubted rule of faith.

Many of the moft orthodox Divines do not at all pretend to decide the queftion as to the language in which they were originally written ; not that they adopt the objections of their not having for immediate authors the perfons whofe names they bear, objections ftarted in very early ages by *Fauftus* the *Manichæan*, and others, whom the only orthodox Church was pleafed to call heretics ; but they juftly think, their own anfwer is full fufficient, that they contain all the effential facts and doctrine neceffary to falvation, and that no *material* corruptions * of the original fenfe have taken place.

But if any make of it an article of their faith, to believe that the Apoftles theirfelves, whofe names the Gofpels bear, or rather do *not* bear (for the κατα " *according to*," prefixed to the name of each

Peter (he fuppofed tranflation from the Hebrew *Cephas*, has three very remarkable fignifications in the Weftern languages. *Paoter*, a *paftor*, Peter (Be-tir) a Fifherman of a *peter-boat*, and that of *Petra*, a rock. *Andrew* fignifies a *Head-Druid* or Divine. Thence it was that when the Chriftians, by way of exploding the Druids, turned them into ridicule, in their *feaft* or holiday of Fool, one of the buffoon Perfonages, was a *Merry Andrew*.

Of *Magdalen* I have already taken notice, and fhall only add here that there was a tradition of her dying in *Provence*. Now, in *Provence*, or Gaul, the name itfelf, as I have precedently obferved, fignified *a great courtezan*.

* There were Chriftian Divines who took care to rectify errors as faft as they crept into the text. " *Lanfrank*, a Bene-
" dictine Monk, Archbifhop of Canterbury, having found the
" Scriptures much *corrupted* by copifts, applied himfelf to cor-
" rect them, as alfo the writings of the Fathers, agreeably to
" the orthodox faith, *fecundum fidem orthodoxam*." [Vit. Lanfr.]
A very learned Proteftant Divine has this remarkable paffage.
" Impartiality exacts from me the Confeffion that the orthodox
" have in fome places altered the gofpels."

Evangelift,

Evangeliſt, is even, by many, whoſe zeal for the authority of the Goſpels is unqueſtionable, allowed its due weight againſt the opinion of their being the immediate authors of the Greek ones), they can hardly have more merit in their faith, than thoſe, who, without believing ſo improbable a circumſtance, reverence them nevertheleſs as the ſacred depoſites of the Chriſtian religion *.

As in the Convent then of *Lerins* there exiſted a literary Chriſtian Society, inſtituted by St. Honoratus, about the Cloſe of the fourth Century, in a Convent not improbably of ſtill a more antient foundation; a kind of ſociety *de propaganda fide*, to which the Church acknowledges itſelf indebted for many of its ſaints and eminent perſonages: can there be ſuppoſed a taſk more worthy of ſuch an aſſociation than that of tranſlating or preſerving ſuch a compilation as that of the Goſpels, in which we find ſome paſſages, evidently the ſame as thoſe quoted by the Fathers in prior times, from other goſpels now either loſt, or unadmitted

* "*This is the diſciple which teſtifieth of theſe things, and wrote "theſe things; and* WE KNOW *that his teſtimony is true.*" St. John chap. xxi. ver. 24.

Nothing can be a ſtronger atteſtation of its not being the very identical St. John, of whom J. C. is made to ſay "*He ſhall not "die, but if I will that he tarry till I come, what is that to thee?*" (the word *this* (εκεινος) relating to him) who wrote the things contained in that Goſpel. It was, it is true, even in the Greek ſtile and manner for a writer to acquaint the Public of his own name in the third perſon. So far then, nothing can be plainer than his being the *original* author of the Goſpel. But the immediately ſubſequent words, *we know*, from the Greek οιδαμεν, as clearly ſhow that it is *not* the *original* we have, but the work of ſome tranſlators, intimately well acquainted with the truth of the things ſo written, and atteſting the ſame in the firſt perſon of the plural number, which otherwiſe it was ſo unconſequential to employ, in the ſame breath, in the ſame period, relatively to one juſt ſpoken of in the third ſingular. This would have been nor grammar, nor common ſenſe, nor any warranted licence of ſtile.

by

by the Church, eſpecially too, as this was the epoch, when, through the favor of Conſtantine, and his ſucceſſors in the Empire, the ſeat of which had been transferred into Greece, the Greek was become the reigning language, and it therefore became a neceſſity to have the new Teſtament propagated in the language of that Court, to the authority of which, humanely ſpeaking, it ſo principally owed its eſtabliſhment, in the being made the religion of the State. If then there were many paſſages of theſe goſpels antecedently quoted in Greek, even out of thoſe very goſpels, as well as out of others which had once currency, there is ſurely nothing contradictory, nothing forced, and leſs yet irreverent to the ſacred authority of the ſcriptures, in the conjecture that this divine work was tranſlated, where neceſſary, in order to be rendered of a more catholic uſe, by ſome learned Chriſtian divines, either in this Convent of *Lerins*, or of ſome other ſociety of the ſame nature, or, ſeverally, by holy or eminent perſonages, though, conſidering the identity, or, at leaſt, great ſimilarity of ſtile, they ſeem to come all from pretty much the ſame claſs of writers.

The moſt orthodox Divines allow that the Goſpel of St. Matthew is a tranſlation, and why not the others? Thoſe, however, who contend for the contrary, would do well to conſider, that, in ſuch their opinion, they can hardly eſcape the being reduced to a number of abſurdities, ſome of them impoſſible to be well explained away by forced comments and ſubterfuges unworthy of ſo ſacred a cauſe, unworthy of their own good meaning.

One, and not the leaſt, would be, the irreverent and even impious ſuppoſition that the divine gift of tongues deſcended on the Apoſtles in a degree of imperfection incompatible with the greatneſs of the

the donor, an imperfection which, in its groſſneſs, rather deſerves the name of rank Barbariſm, than of that ſublime ſimplicity of ſtile, which, accommodating itſelf to the plaineſt underſtandings, would only be a recommendation the more. While the gift was beſtowing, it would have been ſurely as cheap to Omnipotence to beſtow it in the higheſt degree of perfection, as under ſuch a manifeſt diſadvantage.

Another ſuppoſition, and which would render the gift of tongues needleſs, as to the appearance of the Goſpels in Greek, is, that the barbarous Gallo-Greek, in which they are now extant, was the common language or *Lingua-Franca* of *Judæa*. This notion has been ſtarted and defended by ſome men of literature; but certainly the abſurdity of it is ſo glaring as even to deſerve compaſſion. They might as well aver, that the Arabic was the common talk of the lower ſort of inhabitants along the coaſts of Suſſex and Kent. The diſtance is indeed ſomewhat greater; but the affinity of the Languages not a jot leſs than between the Hebrew and Greek, with the farther conſiderations, that of all the people on earth, the Jewiſh nation was the leaſt likely to admit or harbour among its ſubjects, ſuch a foreign corruption; beſides that it is preciſely with Galliciſms, aud not Hebraiſms, that the Goſpels are interlarded.

It was then moſt probably owing to the learned Conventual Societies, that, while the original, inſpired writings have been ſo many of them loſt, we have the moſt valuable part, the ſenſe of them, preſerved by tranſlators, who, not pretending to inſpiration, gave it to us in the beſt manner they could; and with ſuch a degree of authenticity as has received the ſanction of the Church in the earlieſt times, after the edition of them.

But as to the other point, how the Chriſtian monks, after being, by the Papal power, made members of a body, to which they moſt certainly did not originally belong, came ſo to increaſe in number, diverſity, and power, till, in proceſs of time, they became a nuiſance highly pernicious to ſociety, belongs to a diſcuſſion, into which it is not here the place to enter, as it would be very eaſy to do, if the general contempt, under which they are ſo juſtly fallen, even in countries not yet delivered from the yoke of Popiſh ſuperſtition, or purged of that vermin, did not make them beneath animadverſion. Writing ſeriouſly againſt them would be doing them too much honor.

M I N S T E R.

Having, under the head of Convents, inſinuated a doubt of this word *Minſter's* deriving from *Monaſtery*; I judged it more ſatisfactory to offer him that analiſis on which I ground that doubt, and which I readily ſubmit to ſuperior judgment.

The exiſtence of theſe *Meyns* or *Aſylums* being once granted, and I hardly imagine it can be denied, gives the word *Meyn*, *Fane*, and even *Win*, *Man*, *Mon*, beſides other dialectical differences of ſound. You have then here the firſt ſillable *Meyn* eſtabliſhed, nor improbably.

As the antient word *Kiſt*, or *Cheſt*, ſignified *keeping*, the Latin words *Cuſtos* and *Cuſtodia* deriving from it, the reſolution of the *k* into *h*, and thence either rejected totally for its quieſcence, or in ſome inſtances preſerved, gives the ſecond ſillable *Kiſt* or *iſt*. The *Ciſta Myſtica* was quite different.

Tir or *Ir* ſignifying *around* forms the third; which will then give *Meyn-kiſt-ir*, the *Stone* which *keeps* or *defends* all *around*.

Lapis circum-cuſtodiens, the *Sanctuary-Stone* or Altar.

This *Min-kiſter* would then, not forcedly, according to the genius of the antient Language, give *Minſter*, *Winchester* *, *Manchester*, *Ancaſter*, &c. all words which ſtrongly indicate thoſe places to have been the ſeats of antient Britiſh Sanctuaries; and as, in ſome of them, Divines on the Chriſtian eſtabliſhment founded their manſion, theſe having ſo ſupremely in abhorrence the word *Fane* or *Meyn*, that they would never call their own Churches by it, though they made no ſcruple of uſing the word *Temple* † in that ſenſe, and yet

* *Manchester* gives in Latin *Mancunium* or Head-Fane or ſtone. *Meyn*, Stone; *Cun*, head, latiniſed into *Mancunium*.

† *Temple* from *T'Imp-ul*, any given *ſpace* ſuppoſed, full of a divine ſpirit. And here it will not be improper to remind the reader, that, by theſe words *Temple* or *Minſter*, nothing ſo falſe is meant, as to convey any idea of their being buildings. Their ſacredneſs was matter of *Situation*, not of *Fabric*. The *Minſters* had, for obvious reaſons, cluſters of huts or cabbins in or round them. Before the Invaſion by Cæſar, there was not probably ſuch a thing as a ſtone or brick edifice, for religious purpoſes, in the two Britiſh Iſlands. The firſt Church built in Britain of Free ſtone, by Biſhop *Ninyas* was, according to *Beda*, called *Whit-church* or *Whitern* (*Whit-Kern*). In which word you may obſerve that *k* is diſmiſſed or its aſpirating, and that *Kern* a *Circle* was antiently ſinonimous to *Church* Thence the Abby of Weſtminſter was of old called *Thorney*, not moſt certainly from the *Thorns* before it, but from the *Carney* or *Church*, which alſo included a *place of Juſtice*. The Romans took the hint from this word *The Carney*, to give the name of *Carneus Apollo* to a temple they built to him there, uſurpatively from the Druids. There was another *Thorney* in *Ely*, alſo called by that name, according to Camden, from the *Thorns* about it; as if two Minſters could agree to have the ſame name of *Thorney* from ſo ſingular a circumſtance. My derivation (the *Caern-Ey*, or the *Carnay*), ſolves it at leaſt rationally, if not acceptably.

The *Thorney* in *Ely* had alſo another name, *Ankerig*, which Camden derives from certain *Anchorites*, or Hermits, giving it that name; but the word *Ankirig* has two very different ſignifications.

Firſt, *Han-kir-reich*, the *diſtrict* of a head Church.

Secondly, An-*kir-igh*, one who withdraws himſelf from the Community. *An*, privative; *Kir*, community or Shire; and *igh*,

finding the common people tenacious of the words *Minſter* or *Mancheſter*, &c. gave a Greek diſguiſe to it, as they did to a number of other purely Britiſh words, which will be plain to whoever will deign to oppoſe prejudice to reaſon.

I have alſo cauſe to think that though there were many *Minſters* (whoſe veſtiges, or names, or both, have been long irretrievably loſt) without *Alburys*, *Ambrys*, *Aubreys*, or *Abirys*, there were no *Alburys* without the *Minſter*, or privileged Sanctuary, which, being ſubordinate to the *Albrey*, its name of *Minſter* would in time be aboliſhed.

But as this word *Albury*, *Aubrey*, &c. opens views into the remoteſt Britiſh antiquity, I ſhall here ſummarily ſubjoin the reſult of my reſearches into it.

In my analiſis of this word I diſcover that the firſt ſillable *Al* ſtands, in the antient language, for what we now currently underſtand by the word *Hall*, for a College or place of Inſtruction. *Hal* or *Cal* ſignifying itſelf ſtudy or learning, thence the ſynonimous words *Haller* and *Kaller*, for a *Scholar* or Clerk. Thence *Al-Quin* ſignifies the Head of a College *. *Al*, College; *Quin*, Head.

Thence led from one preſumably ſatisfactory truth to another, I have more reaſons than I have room for ſpecifying here, to ſuſpect that the word

frequenter or *haunter*. This word *An-kir-igh* has been alſo *helleniſed* into *Anachoreta* (very happily as to both *ſenſe* and *ſound*) a *ſeceder*.

* When *Charlemagne* ſent to England for a Head of a College, to furniſh a model for the univerſity of Paris; the appellation of the Perſon who went over in this ſervice was *Al-cuin*, in quality of *Head of a College*. This does not abſolutely imply Alcuin's name not being a proper name; but it ſeems very reaſonable to think it was rather his name of Office. There was at Paris a place called *Calvi*, la petite Sorbonne. In the antient tongue, this would be the *little College*; *Cal*, College; *Wee*, little. *Les petites maiſons*, or Mad-houſe, was probably ſo called from having been originally the charitable receptacle of Orphan's or Children, a *Wes-houſe*. *Wee*, little.

Collegium

Collegium, ſo *currently*, ſo obviouſly derived from *Colligo*, is neverthelefs much more juſtly, more ſenſibly, to be eveſtigated from the antient language, where it would ſtand thus *Hall-lig*, or *place* of *Inſtruction* or *Education* : *College*, in ſhort, in nearly the preſent ſenſe. I confeſs withal, that this derivation has no title to paſs, without a farther elucidation. In the mean while I dare aver that *Collegium Pontificum*, derived from that ſame *Colligo*, carries with it a forced, improper, unadequate ſignification. Whereas the Celtic origin embraces every object of inſtruction in every ſcience divine or human. Moſt arts had their reſpective *Colleges* in Rome, as they now have their reſpective *Halls* in London. All the difference is in the additional ſillable *lig*, which ſignifies *place*, *Locus*.

This radical *Al*, or *Hall*, like moſt other radicals, received, in its dialectical diffuſion, various alterations.

The *r* and *l* commuting, it was ſometimes *Al*, or *Har*, in which form it is the primitive of *Art*.

It was *Col*, or *Coln*; thence the origin of Colcheſter, which gave its name to the river *Coln*, *Colavon*, not received it from it.

In Ely it was *Heil-Ey*, the Iſland of the College. In the North it was *Hol-Ey*, not in the ſenſe of *Holy*, *ſanctus*, but from *Holy-iſland*, having had a famous School, or College, from the remoteſt ages.

At Weſtminſter, it was called *Heill*, vulgarly *Hell*, extending to what is now called the *Ambrey*, or *Hall-bury*.

The *l* liquifying into *w*, as in *al* (for the *deep ſea*) it reſolves into *aw*, or as in Salt (Saut) (*Salt juice*, *ſauce*); ſo *Al-bury* becomes *Awbry*, as in the famous *A-bury* or *Aw-bury* of *Wiltſhire*.

From *Heil* it melts into *Ey* (not *Ey* for the *law*, though ſo like it in ſound, and with ſome affinity

in

in ſenſe) but from the common liquefaction of the *l*. Thence *Eboracum*, the Latin name for the City of York, derives from its *Halbury* or *Ey-bury*, while Yorkſhire itſelf is from *Y-Or-Reich*, the Northern region.

That the right of ſanctuary too was not always confined to the *Mein*, or ſacred ſtone, I think is pretty clear from *Il-cheſter*, where the word *Heil* for Hall or School ſupplies the place of *Mein*.

Be it however here obſerved, that nothing is more common, nor more authentic, than theſe numerous alterations of an elementary word. The ſingle ſillable *ey* in the ſenſe of *Sea* or of *Water* is liable to ſome hundreds, at leaſt, of variations, *Ag*, *Eff*, *Aff*, *Icq*, *Ac*, *Sea*, &c. Nothing can be more inconteſtable than this principle itſelf, nor leſs ſo than the application of it, which, in all caſes, is entirely, as it ought to be, left to the reader's own judgment, to decide whether admiſſible or not. If I obſerve to him, for example, that *Cannabis*, rejecting the idiomatical terminative *is*, becomes *Cannab*, *Hannab*, *Hanb*, and at length *hemp*, it is to himſelf that the juſtneſs of this progreſſive contraction is left to determine.

Hal, *Cal*, *Al*, *Ar*, *Heil* *, *Il*, *Ey*, *Aw*, *Am*, &c. being all ſignificant of *College* or *School*, it becomes

* *Heil*, in the ſenſe of *School*, I take to be the true etimon of our word *Iſles* (or Ailes as in French) for the *exedræ* or out-places of the great *Court*, or *Kirk*. In theſe were probably the *cells* or places of Inſtruction of Youth. The Great Choir itſelf was called the *Nave*, not from Ναος, a ſhip, but from *Ken-have*, *head* or principal aſſembly-ſpot. It is very remarkable, that the *head-ſeat* or place of honor was called *Kon-ich*, by contraction *Conch*, which ſignifies *head-place*: this furniſhed to the Latins, the hint of giving to the Altar-part of the Churches, not only the name of *Conch* or *Shell*, but even its form of *curvature* or *coping*, which they could not take from the Druids, who had no fabrics, except circles of ſtones for their congregations: nor indeed in the firſt ages had Chriſtianity any buildings in the nature of what we now underſtand by Churches.

very

very obvious, that *Albury*, or *Abury*, means a Borough (Bury) or precinct of a *College* or *School*. Add the word *Cant* for Head, you have surely, with very little straining of sound or of sense, *Cantalbury*, or Principal College-borough. This then I take to be the genuine origin of *Cantalbureich*, (contractedly *Cambridge*) no offence, I hope, to the writer who has superciliously enough asserted "that "Cambridge coming so plainly from the Roman "*Camboritum*, authors trouble themselves need-"lessly to search for any other original of it."— May be so. But whence did the Romans take *Camboritum?* That is the question. There are many reasons to believe that *Cantalbury* or *Cambridge* existed in the State of a Head Collegiate Borough, for ages before the Roman Invasion.

Nor do I believe it the only *Cant-Albury*. Though *Kent* or *Cantium* receives its name from the circumstance of being a *head-land*, the *Cant*, which enters into the word *Canterbury*, is not therefore referable to that; but to its antient *Cantalbury*, or *Cantarbury*, a head Collegiate precinct, of which no traces, it seems, remain, such as are competent to Cambridge or Oxford. All is resolved into the primacy of its Church.

As to Oxford, it appears to me the Saxon imposition of a name falsely distorted from the antient language, on the deception of a similarity of sound, without any sufficient warrant from the sense.

Rhidychen may, it is very true, signify a *Ford* for *Oxen* or *Kine*, whence *Oxenford* *, naturally;

Here, asking pardon for the digression, I shall just observe that from the word *Concha*, a *shell* used by the Northerns for a drinking cup, in their *Sliga crechins* or compotations, the modern Italians took their word *cioncare* for carousing, and we ours to *junket*.

* I confess myself very little moved by Camden's quoting exemplarily for the word, the *Bosphorus* of the Greeks, or the *Ochenfurt* of the Germans on the *Oder*.

but

but ſurely, *Rhaadt-Ey-Ken*, the head place of ſtudying learning, affords a much more natural and characteriſtic deſignation. It was alſo called *Caer Vortighern*, and *Caer Vember* *, both palpably expreſſive of its being a capital place, not only of qualification for Judiciary dignity, the great ſtudy of the Britons, *Ey*, *Law*, being even the generical name for learning, but alſo of the Government of the Shire itſelf.

But to return to *Albury*. If it be true, as I have reaſon to think it is, that there exiſted in and extenſively around the ſpot of White Friars, ſuch a Collegiate Seat, *Halſwith*, or *Alſatia*, as had alſo the name of *Al-bury*, why then nothing is more likely than that this *Albury* gave its appellation to *Saliſbury Court* : in which caſe my idea (Page 38) of the *Great* Collection of Stones (*Ar* or *Al*) giving

As to the *Boſphorus* taking its name from an ox ſwimming over at thoſe Streights, I believe the derivation to be at once very antient and very falſe. Perhaps it is even obſcurely at the bottom of the fable of the Bull and Europa ; but the true ſource I rather imagine to be in the point of confluence of the two Seas at thoſe Streights : thence *Biſ-mor*, the two ſeas, and corruptedly *Boſphor*. I am the more inclined to adopt this etimology, for that *Biſantium* appears manifeſtly to me to ſignify the proximity of the *two Head lands*, that of Aſia and that of Europe. *Herodotus*, according to the Greek cuſtom, derives it from the proper name of a man, from one *Bizas*, its ſuppoſed Founder. *Cantium*, however (*Kent*) in *Britain*, *Antium* in *Italy*, both *head-lands*, are at bottom the ſame words.

As to the *Ochenfurt* of the Germans, I do not enter into the diſcuſſion of its propriety, but I hardly think it an authority for ſuch a circumſtance as that trivial one of a ſtream *fordable* for *Oxen* (and why not for horſes ?) to give its name to ſo conſiderable a ſhire.

* *Vember* would be better written *Pen-Bar* or Head place of Judges. Briſtow (*Bariſtow*) Preſton (*Bariſton*) all probably derive from this antient word *Bar* in the ſenſe of Judge. The Roman *Prætor* was not impoſſibly from *Bar-Ey-tor*, a Judge of the Law.

The word *Bard*, equivalent to *Skald*, both ſignifying *Scholar*, eſpecially in the ſenſe of getting Poetry by heart, gives perhaps the true etimon of *Maſter* of *Arts*; it would etimologically be *Maſter of the Bards*, or of the ſtudents of *any* art or ſcience, *Teachers* or *Sophs*.

the

the name to *Saliſbury*-plains, is moſt probably falſe, as is alſo the commonly received notion that *Hol* (in the ſenſe of a *wood)* gives *Holbourne*; whereas it certainly means the bounds of the *Hal*, College, or School liberties: this, not unlikely, is the true foundation of *White Fryars* * having remained traditionally a kind of *Mint*, or place of refuge, long after the deſtruction of the Druidical Hall or College, as well as of the Monaſtery, which ſucceeded to it, as uſual in the Chriſtian form.

The liberties, however, the immunities of ſuch places continued in virtue of the antient ſanction, for ages after that Druidiſm had been extirpated.

* Nothing ſo currently received as the derivation of our word *Fryars* from *Freres*, Brothers *lay* or *ſpiritual*. It will even at firſt ſound like etimological chicanery to queſtion it; and yet, for my own part, I much doubt it. I take it for one of thoſe words in which the French, running away from their own language, have drawn us, as they have often done, into error after them. This inſtitution, however, not being ſo much as pretendedly Apoſtolical, the point may ſurely be canvaſſed without offence.

Having mentioned (p. 59) the office of thoſe allowed to go about begging for the *Monks* or Sanctuary-men, their name appears to take its riſe preciſely from that ſervice.

Fuor or *Forth* ſignifying *out* or *beyond*, the ſeveral words by which they were called, which have uo ſort of affinity to *brother*, ſeem to indicate the true origin.

Frey, a contraction from *Fuor-Ey*, out of the bounds limited by Law.

Frayle (*Span.*) a contraction of *Fuor-Ey-val*, out of the precinct of the *aſylum*.

Frade (Port.) a contraction of *Fuor-aid*; *Aid* ſignifying *help*, or legal protection, whence the Welſh word *naid* (an *aith* or *aid*) and *Nawth* for a ſanctuary.

Fuor-higher, a *goer abroad* (i. e. out of the bounds) whence the words *Frere* and *Fryar*.

And as ſuch licenſed beggars for the monks, or ſanctuary-men, belonged to different *minſters*, it is not improbable that they were diſtinguiſhed by different colors of black, white, gray, &c.

In ſhort, a *Fryar* was, without any the leaſt affinity to *Brother*, a licenſed beggar out of the bounds of the *minſter*, for the ſuſtenance of ſuch as were confined to it for the benefit of its protection.

The very idea of *Albury*, or Ambleſbury, and the territory around it, having been the place of a Druid College, and of a great national aſſembly, had been aboliſhed, and yet it long preſerved the old privilege of its ground being kept free from taxes, and ſacred from the plough: "*Ambleſbury* "*nunquam geldavit nec hidata eſt.*"

It is for the want of this antient language being reſtored, which cannot be called quite obliterated, ſince there is hardly a word we uſe in common converſation that does not contain particles of it diſcernible, if they are ſought, that we rob not only places of the ſenſe of their original names, but ourſelves of the ſatisfactory knowledge of many intereſting points, which the aſcertainment of the true meaning of thoſe names would clear up. How many cuſtoms of the greateſt importance to us are there at this moment predominant, of which the origin lies among thoſe very Britiſh Druids, about whom it is almoſt eſteemed a kind of chimenical pedantry, to ſhow any curioſity! They left no *written* words, it is true: but their *ſpoken* words are at this inſtant in full uſe, though, for want of this language I am wiſhing to revive, we have loſt their ſignification.

We ſay currently Marlborough-downs in Wiltſhire. Reſtore the old language, it will be *Mar-Albury* Downs: *Mar*, great; *Albury*, *College*, or *School-borough* downs.

On or near thoſe downs, there are a number of Stones, called by the Country-people *Gray-weathers*, words which preſent no ſenſe. Reſtore the language, it will be *Kir-ay* or *Kir-ach-mote-ars*, church or *congregation-ſtones*. Here it is very remarkable that all the Druidical *motes*, or aſſemblies for paſſing Laws, or *Wills* (Bills) of the People, were preceded by a ſolemn invocation of the *Holy-Ghoſt*, thence by the Greeks called the *Paraclet*.

The

The Aſſizes of Law were termed *Leets*; and the ſervice of attendance at thoſe *leets*, or *Ley-gemots*, βαλευλικον λειτεργημα, a word preſerved to us in one of *Julian's* Reſcripts. The latter Roman Emperors borrowed a number of cuſtoms from the Druids. Their nomination of adſcititious *Cæſars* they took from the *Taniſtry-Law*; the globe, a ſimbol of imperial power, from the Druidical *Bead*, *Pearl*, or *Mound*.

The *Ambry-ſtones*, or *roll-ricks*, an ingenious enough contrivance of the Druids, to make a large Stone moveable with a ſmall force, were ſo called from commonly belonging to ſome *Albury*.

Ambroſius is the name of one bred in a College: it is the Britiſh *Aubrey*. The famous *Abaris* was probably a general name for a *Scholar* of one of theſe *Aburys*.

One truth leading to many, whoever dares for an inſtant diveſt himſelf of that vulgar prejudice of making of the antiquity of an opinion, a reaſon for not examining it, as a reaſon it certainly is for not lightly renouncing it, will perhaps allow ſome weight to the following repreſentation.

Univerſity, in the ſenſe of College or Colleges, has, in its derivation from the Latin word *Univerſus*, hardly a ſatisfactory ſignification. In the Latin itſelf, *Univerſitas* never bore this application, either in the word or in the thing.

I readily indeed confeſs that *Univerſity* of *Learning*, *Univerſity* of *celebrity*, *Univerſity* of *Benefit*, are all of them ideas far from incompetent to ſuch places. But then they ſeem vague, indeterminate, and leſs principal than acceſſary, which laſt, however, is ſometimes the caſe, when the ſecondary word ſupplants the primary; yet not, I imagine, in this. Strip *Univerſus* of its terminative *Latiniſm*, it will be *Univer*, which will naturally enough reſolve into *Quin-Abury*, a *Head-Collegiate-precinct*: much as *Alcuin* is undoubtedly the *Head* of a *Hall*

or College, or as *Cantalbury*, by an inverſion extremely frequent in the old Language, gives *Amberkent* for *Albury Cant* *.

The derivation then of Univerſity from *Quin-Albury* (the *l* quieſcent as in *Abury*) a Head-Collegiate precinct, I ſhould imagine the moſt natural, manifeſtly as to the ſenſe, and authorized, by thouſands of examples, as to the difference of ſound; but if a juſter reaſon determines the rejection of it, I very readily give up my own idea, to which nothing attaches me but the ſuperior probability I ſee in it.

I have precedently obſerved that this Iſland had many *Alburys*, and more than one Cant-Albury, or *Cambray*. London had, it is probable, no *Cantalbury*; for this reaſon, that, owing its greatneſs to its happy ſituation for trade †, and being thence the more populous, it would be the leſs fit for a place of ſtudy and learning.

If then my idea ſhould not be quite falſe or chimerical, one may plainly, and without ſtraining, ſee that the primacy of *Canterbury* (*Cantalbury*) very probably depends on a circumſtance of Druidical inſtitution, antecedent by many ages to the Roman Invaſion, or to the prevalence of Chriſtianity. The candid reader will however indulge me his tender conſideration of how ſummarily, and, in courſe, imperfectly, the nature of this

* Nothing more common than theſe inverſions and eliſions, eſpecially in our conjugations. We uſed to ſay indifferently, *I did make*, or *I make did*. This laſt has prevailed in the following progreſſion of change, I make did,—I maked,—and (for euphony) I *made*. If *Bake* has eſcaped this laſt contraction, it owes it to the not being worn ſo ſmooth by frequent uſe. Another example. I have did,—I haved,—I had,—I *love did*,—I loved, &c.

† I have reaſon to think that *London* came at length to be called excluſively, and by way of excellence, the *water-ſide town*. *L'on-tuin*, by contraction from *L'avon-tuin*, as *City* from *Civitas*, *Lord* from *Laford*: but this would require a diſſertation apart.

publication

publication condemns me to treat of matters, many of which would ſingly require a whole folio to illuſtrate ſatisfactorily. Some writers on the continent, praiſed at leaſt for their diligence, have written a volume on an inſignificant word, to aſcertain its orthography, which it was difficult to do; and another to aſcertain its pronunciation, which, it was utterly impoſſible to aſcertain.

My taſk is to the full as hard, and more unthankful: the contradiction of many eſtabliſhed opinions: a contradiction, againſt which I have the utmoſt averſion, which nothing could induce me to ſacrifice, but a ſuperior love of truth. If I have ſometimes miſtaken it, I have never deſerved to miſtake it, from the ardor with which I have ſought it, purely for itſelf, without any vanity, ſelfiſhneſs, or obſtinacy; and, under the full conviction that, if it is a fault, a very great fault, paradoxically to affect ſingularity, it is a much greater yet to be meanly afraid of it; while, at leaſt, nine in ten of the moſt generally received opinions, on thoſe things, eſpecially of the utmoſt importance to human kind, are ſome of them demonſtrably falſe, and the others violently to be ſuſpected.

CANONS.

This too is one of the words purely Celtic, which are loſt in a Greek diſguiſe.

I have already (p. 20) touched on the inſufficiency of its title to a derivation from *κανων*, a rule.

In the antient language, it is one of the generical names, both of the office itſelf, and of the officiating divine, for proclaiming or chaunting all public acts, both of the Spiritual or Judiciary kind. Theſe were likewiſe ſtiled *Canons* from their admitted authenticity, which intitled them to that kind

kind of oral tradition *, and promulgation by pſalmody. It was in that ſenſe that they received the more modern denomination (alſo borrowed like the word *Canon* from the Greek, upon the like principles) of *Pſalter*; thence the Pſalters of *Tara*, of *Caſhel*, &c. The *canons*, or ſingers of theſe, who, among the Druids, were members of the Clergy, when the Chriſtian hierarchy took place, were called, Κανωνικοι Ψαλται, which has been explained canonical ſingers, but is, in fact, a pleonaſm of the Hybrid or mongrel kind; ſuch as that of *Mount Gibel*; where both words ſignify a *Hill*.

The Miſſal was termed the *Canon* of the Maſs, becauſe it was antiently ſung. *Litany* ſignifies a ſet form ſung. Conſequently the Choriſters or ſingers of divine ſervice (ιεροφωνοι) held in the Chriſtian Church a diſtinguiſhed rank. He who led the *Antiphony* was ſtiled the *precentor*.

St. Jerom reproached the Montaniſts with ſetting the Canons (Cenones †) above the Biſhops: for which the only color could be, that the Biſhops were more of a ſecular nature, being undoubtedly

* This was the oral tradition in which the Druids inſtructed their youth, the matter of which was ſo various and extenſive, that it took them up ſometimes twenty years to get their *canons* by heart. One of their principal tenets was the immortality of the ſoul, in order to inſpire their military with courage in war. This way of learning was certainly more tedious than in writing, as now practiſed, but probably made profounder impreſſions, and ſerved greatly to exerciſe the memory; for which reaſon this practice is not even at this day entirely baniſhed our Schools. Sir Henry Spelman imagined that our antient Britiſh ſyſtem of not committing the common law to writing was taken from the Spartans, who uſed the ſame reſerve with their Ῥητραι. It is, however, extremely probable, that the Spartans derived it theirſelves from the Celts, and not the Celts from them. That immenſe farrago of our ſtatute laws would almoſt tempt a regret of the antient Celtic νομοι αγραφοι, or unwritten laws.

† Cenones, or rather *Ken-ones*, is a juſter orthography than *Canonici*, which does not come from *cano*, to *ſing*, but from *Ken*, *knowledge*, and *Hone*, *ſinger*, and *ſong*.

heads

heads of the miniſtry of Juſtice, as well as of the ſpiritual function.

The quality of Precentor, in matters of ſolemn ceremony, muſt have been of the higheſt antiquity: the Roman proper name ANTHONY ſignifies preciſely, in the antient language, *precentor*. I have ſeen it more etimologically ſpelt in a modern name *Ganthony*.

PRELATE.

Moſt *Barons* or Judges had an aſſeſſor, on the Bench, *per latus*; theſe two words have been corruptedly formed, by co-aleſcence, into a term for an Eccleſiaſtical dignitary, a *prelate*.

PREBEND.

This word is currently deduced from *Præbendo*, alluſively to the exhibition, or penſion, which it implies from the Church. I leave any one to judge whether this does not appear a forced derivation. The riſe or origin of ſuch penſions affords a very natural one.

In the moſt early ages, both Druïdical and Chriſtian, there was a cuſtom of purchaſing, from eſpecially the ſpiritual communities, annuities for life. Latterly it was a practice among the Lay Chriſtians to ſettle a competent ſum of money, or a parcel of land, on a monaſtery, with agreement to receive a ſtipulated maintenance or exhibition for life, beſides being entitled to the prayers of the Community. Thoſe were called POR-*Ay-bend*, endowed for life or perpetuity, and, by contraction, *Prebends*.

In proceſs of time, ſuch annuities became eccleſiaſtical ſettlements on perſons employed in the divine ſervice, as they continue to this day.

MAGUS.

MAGUS.

Surely no word was ever more cruelly than this tortured out of its right ſenſe by ignorance, prejudice, and barbariſm. It conſtantly implied the idea of legal authority. Diveſted of its idiomatic termination, the Latin *us*, or the Greek ος, it reſolves into Mag, or, as it was in the antient *Pehlavi* or Perſian, *Mog*, whence the *Magi* of that Country, into which both the word and the thing had been carried by its Northern Conquerors. It there eſpecially ſignified Men of the Robe or Gown, in contradiſtinction to the Military power, which got and held the aſcendant, in virtue of the conqueſt having been effected by arms. This is moſt probably the true ſource of that deſpotiſm, which for ages prevailed, and exiſts to this moment in thoſe countries won and kept by the ſword. So true it is that incidents in the moſt antient times are often capable of making their influence deſcend to lateſt poſterity ; human things forming a length of chain, of which the two extremities are not the leſs connected for their mutual diſtance, or for the links being imperceptible.

The office of the *Magi* then degenerated in the Eaſt into a ſtate of ſubordination to the military Deſpots or kings of Perſia ; but here, in the North, from whence it ſprung, and where the ſacred fire of liberty has never been univerſally extinguiſhed, it has retained, and ſtill in ſome parts retains, its ſupremacy, under the protection of the Laws. The *cedant arma togæ* was for many ages the general Law of the North-weſt of Europe, but eſpecially of Britain and the Gauls. The moment too that it ceaſed to be the Law of Rome, Rome was annihilated.

But not only the thing was long preſerved in Gaul, but the word itſelf, which at this very day

exiſts in modern France. The Magiſtrates of Montpellier are ſtill called *Les Mages*.

The ridiculous notion of a *Mage* being a *Magician*, or *Sorcerer*, proceeded principally from that *wand* or *bough*, which was one of their inſignia of Office; and by which any perſon, in the name of Juſtice, being put under the circumſcription of a line drawn round him, was obliged to ſtand fixed to the ſpot, under the ſevereſt penalties, both ſpiritual and temporal; a mode of arreſt, at leaſt convenient in thoſe primitive times, when there were no jails, no ſafe places of durance, eſpecially in Britain, to confine a debtor or malefactor. The *religion* of the *Circle*, or *Ray*, produced our word *At-ray-eſt*, or arreſt, and eſpecially that law-term *Ray-ligion*. The fixture of the party arreſted to the ſpot was called *ſuperſtition* *, and was, in thoſe primitive times, an *indiſpenſable duty*; but as that *Ray-ligion* gave place to other modes of arreſt and confinement, the word *ſuperſtition* itſelf ſunk into ridicule, and grew a by-word to expreſs any kind of ceremonies, in which the Faith had been loſt in the acquiſition of more knowledge, and more enlightened ſenſe.

On this origin of Magic, magician circle, conjurer's wand, &c. I ſummarily touched †, where that ſimplification of them, by a plain and natural account, could be but ill received by ſuch as preferably hug the marvellous, and make of that very ſimplicity, which one would imagine the greater recommendation, a cauſe of diſtruſt.

But as if the Gauls eſpecially had meant to ſhow the ſtrength and vigor of the Law, the greater for the weakneſs of thoſe to whom they commiſſioned the execution of it, they delegated the civil

* In our antient language, Superſtition was called *Cir-aigh*, or *awe* of the *circle*.

† Page 6, of a Pamphlet on the *Way* to *Things* by *Words*, &c.

offices of power, not only to men privileged with an immunity from arms, and for that very reaſon judged the ſafer depoſitaries of the laws, but even to women. A Druideſs, in virtue of her wand, or ſtaff of Office, might execute an arreſt. In Gaul, that ſex was pre-eminently choſen for this office.

From the *Circle* which they drew round the party, they, as well as the men, were called *Tir-ach*, and *Tiracho* (*circle-makers*); by contraction, *Drac* and *Draco*. You have here the true origin of the notion of *Fairies* being periodically tranſformed into *Dragons* or *Serpents*; a reaſon, it will be ſaid, extremely ſilly, but ſurely not more ſilly, than the fable itſelf of the transformation, or of the like fables of Ovid's metamorphoſes, which almoſt all owe their origin to ſome ſuch ſimilarity of ſound.

The word *Fée* or *Fairy* itſelf, or as the Italians expreſs it *Fata*, is in the original tongue a female miniſter of Juſtice.

This has little or no affinity with the Latin word *Fatum* or *Fata* *, any farther than as modern Romances made its reſemblance in ſound the foundation of their fictions of *Fairies-gifts*, or irreverſible decrees. Nothing is, in hiſtory, more clearly atteſted than this employ and capacity in the Celtic women for judiciary offices. The Carthaginians, in a treaty with the Gauls, expreſly preferred their Judgment on any differences that might ariſe to that of the men. The word *Fée* is a variation of *May*, as *Fairy* is of *Mairwee*, a female Judge. The circle of the *Fairies*, ſo long in vogue, and hardly yet exploded in ſome Country-places, is but the remains of the antient prejudice in favor of their power; ſo ſlowly are popular ideas eradicated!

* I have ſeen an inſcription, FATIS VICTRICIBVS.

But

But as Chriſtianity prevailed, there was nothing againſt which it ſet its face more ſtrenuouſly than this, among other relicks of the Druidical ſyſtem. The antient prejudices againſt the *Magi* were revived with all poſſible fury; they were deemed and decried as Conjurers: the touch with the wand, called *an Ick*, and by contraction *Nick*, gave, alluſively to the penalty of being carried away by the Evil-Spirit (*the Devil*) in caſe of breaking the ſacred circle, riſe to the vulgariſm, "*Old* Nick will "have you." The *Drac*, or *Drago*, who executed the arreſt by this circle, was called, on the ſame principle, *the Old Dragon*. Playing the *Devil*, or doing marvellous things, is, to this day, in *Provence* called *Faire le Drac*.

The ſafety of the parties within a certain circle, and their danger in tranſgreſſing it, ſuch as they are deſcribed in the old tales, and have not been quite exploded till very lately, alludes to that protection granted by the Druidical ſanctuaries round the *Mhen* or *Stone*, already mentioned. This is preciſely the type or origin of what we now call "*the Verge of the Court*."

As the nobler ſubject of any name may rationally be ſuppoſed the origin of the like name, metonimically given to any thing commonly or neceſſarily connected with it, it is a hardly deniable poſtulate that *Ey* or *May* (the initial *m* being purely adventitious to it, as moſt initials are, being either plainly prepoſitive, or entative particles liable to mutability) is the origin of *Ay* and *May*, in the ſenſe of a *bough*, *wand*, or *pole*, whence our pleonaſm of *May-pole*. In French, it is called ſingly the *Mai*. This word then, *May*, in the ſenſe of legal power and of juſtice, gives the word *Magus*, which in the Latin was ſoftened into *Maius*. The Father of the celebrated Virgil was called *Magus* or *Maius*, either from its being his proper name, or

from his being the *mayor* of ſome little provincial village. From that circumſtance probably aroſe the principal reaſon for the vulgar idea of *Virgil* being a *Magus* or conjurer.

But that *Maius* ſignified *Judge* * is indiſputable. Its root was *Ey* (the Law), a word which, in courſe, implied *Power*, generally ſpeaking *civil*, but ſometimes military. It received the proſtheſis of various letters; of *R*, whence *Rey*, Rex; of B, whence *Bey*, or Begh; of D, whence *Dey*, Δικη; of M, whence *May*, *Magus*. All which variations are chiefly local or provincial.

And here it is remarkable, that the loſing ſight of the true origin of the word *Magus* conceals from us the right ſenſe of the word *Eubages*, a claſs of the Druids, whom Valeſius and Frykius confound with the Vaidhs (*Vates*), who were the principal Theologers or Divines, whoſe name at bottom comes from the ſame root *Ay*, in the ſenſe of the ſpiritual law, which, though different in its function from the temporal, was intimately connected with it.

But the *Eubages*, or rather *Eybages*, were called ſo by a kind of neceſſary pleonaſm, to diſtinguiſh them as magiſtrates, or dignitaries of the Law. Both were *Vaſſes*, or *Nobles*, from the *May* or *Mace* which gave them the title: whence, as I have be-

* *Manilius*, ſpeaking of the human conſcience as an internal *Judge*, thus expreſſes it:

Scilicet eſt aliquid quod nos cogatque, regatque,
MAIUS, *& in proprias ducat mortalia leges.*

Maia was the Goddeſs of Juſtice: as *Rhea* was ſo called from the Ray, whence Rhetor, Rhetoric, properly and excluſively *Bar-eloquence*. A Rhetorician or Bar-pleader was implicitly an Orator: but an Orator might not be a Rhetorician. Thus *Cicero* and *Demoſthenes* were both. Cæſar was only an Orator; though moſt of the principal Romans were the one and the other, being officially obliged to defend clients, and to make ſpeeches before popular aſſemblies, or in the Senate.

fore

fore mentioned, came the word Βασιλευς (*Vaſs-ul-eus*) and *Vavaſſor*, an inferior Noble, or Miniſter of the *Mace*. *Baſilica*, the Hall of the *Mace*. But the juſter way of writing *Eubages* would be *Ey-mages*, or Magiſtrates of the Law. The Latins wrote *Magus* for *Vaes* or Maſs; as in *Druſomagus* for *Drys-Vaes*.

Nothing was more common than this enallage of the *b* and *m*. They were, generally ſpeaking, convertible, as Camden, Gyraldus, and others, have juſtly obſerved. Inſtead of *Mellaria*, for ſweet meats made of honey, the Latins wrote *Bellaria*; for *Canimus* they ſometimes wrote *Canibus* * ; *Blandus* contractedly from *Malandus*; *Mal*, or *Mel*, ſoft, gentle, μαλακος. On the contrary, *m* for *b*, *Munus*, in the ſenſe of *Gift*, not of *Office*, from the Celtic *Boon*, whence *Bonus*, *Bene*, and other numerous derivatives.

In our own language, for *bend*, in the ſenſe of growing better, we pronounce and write *mend*.

Sea wateriſh

From *Mar-acquiſh*, we have run into the word *Brackiſh*; from *Marine* into *Brine*; thus *Marine*, —*mrine*,—*brine*. From *Morwin*, ſomewhat black, or tending to black, we have made our word *brown*, as the French their *Brun* †. In this contrary to

* Ambrogi's quotation of a manuſcript Virgil.

† This enallage of the *m* for the *b* has probably occaſioned a falſe attribution of origin to the name of *Maunday-Thurſday*. I ſay of the name only becauſe not in the leaſt diſputing the inſtitution of that day's ſolemnity among Chriſtians, to be owing to the religious motives aſſigned by the Church diſcipline, either that of our Saviour waſhing his diſciples feet, or of the inſtitution of his ſupper, and *commanding* his diſciples to do the ſame in remembrance of him; I only doubt whether it is not rather more forced, its being thence termed *Dies Mandati*, than from what I apprehend to be the origin of the word *Maunday*.

In the remoteſt antiquity, there exiſted a cuſtom on a certain day of excommunicating perſons obnoxious to that puniſhment. This day was called *Ban-day*, or the *day* of *curſing*. Its falling

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the Precopian Tartars, who cannot ſo much as pronounce *b*, but ſubſtitute for it the *m*. Thus, for *Benghli*, they pronounce *Menghli*. From all this, however, I preſume, that I have no cauſe to fear the being reproached for pleading, without ſatisfactory reaſon, this known, allowed, and common enallage of the *m* and *b*, or for concluding that *Eu-bages*, and *Eu-mages*, or rather *Ey-mages*, are at bottom, as to the ſenſe, the ſame word.

MARTYRS.

This word, ſo juſtly revered in the Church, has, like ſo many others of a purely Gallic extraction, been diſtortedly derived from the Greek Μαρτυρ, in the ſenſe of *Witneſs*. There is manifeſtly in this etimology, not only a quaintneſs, and an indirectneſs, unworthy of the gravity of the ſubject, but an utter needleſſneſs, while its Gallic origin is ſo plain, and ſo appoſite.

Martyr then is from *Mart-er*, a man put to death, or even but under ſentence of death; in the interval between which and execution, his interceſſion had great weight in the Chriſtian Community.

The general admiſſion of the invocation of Martyrs, in quality of Saints, had doubtleſs the way greatly ſmoothed for it, by its having been an an-

out in the laſt week of the Druidical Lent made part of the ſolemnity of that week. Thence it was that, faithful to this original inſtitution of *curſing* ſpecifically on that day, the Pope uſed to put to the *Ban*, or excommunicate in general, all the enemies to the Romiſh Church, and ſome in particular, as for example, the King of Spain by name for certain invaſions of the rights of the Church. It is true, he abſolved them again on Good Friday, without any entreaty or atonement from them; but if the parties, by great hazard, ſhould have unfortunately died under that tremendous ſentence, in the night between the *curſe* and the *abſolution*, what muſt have become of them?

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tient cuſtom of the North-weſtern heathens, to invoke certain of the dead, as may be ſeen in *Eccard's* liſt of their ſuperſtitions.

Thus the primitive Chriſtians, where they could notwell extirpate an inveterate practice in Paganiſm, took care to ſanctify it, by giving it a more orthodox direction. Pelloutier * accuſes, in expreſs terms, the Chriſtian Clergy of having revived the prejudices of Druidiſm to keep the people in ignorance: I rather think that he accuſes them falſely; and that they did not *revive*, but, for the greater ſervice of religion, yielded to the neceſſity of *continuing* them, under a leſs exceptionable form.

LENT. EASTER.

Our Britiſh anceſtors, in attention to the preſervation of the young of various animals, paſſed a law, prohibiting all animal food for a certain number of days in Spring, which were from this abſtinence termed *Lweanth*, or contractedly *Lent*, which I once thought derived from *Le-Gent*, the g aſpirating as uſual, or ſeaſon of the young; but on ulterior enquiry find it comes from *weanth*, with the prepoſitive article *l*, and which preciſely ſignifies *le tems de faire maigre* †.

* *Bientôt même le Clergé Chrêtien fit revivre les prejugés dont les Druides s'étoient ſervis pour entretenir les peuples dans l'ignorauce.* Vol. I. p. 383.

† The Northern people had, in the antienteſt times, a cuſtom of abſtaining from fleſh-meats once if not twice a week: which was with them, an inſtitute not of religion, but of health. Our ſailors call ſuch days as they are not ſerved with fleſh-meat, *Banyan days*, from the *Banyan* abſtinence from animal food. This is unqueſtionably a ſalutary interval of ſuſpence from ſalt-proviſions. Probably the *Jours Maigres* of the Roman Catholics had no other foundation than their finding this cuſtom eſtabliſhed.

This

This was, with them, a very ſevere ſelf-denial, as the antient Britons uſed very little or no bread, being remarkably carnivorous, and paſtures accordingly the principal object, as well in Britain, as in the Gauls. Here times are to be diſtinguiſhed; for, after the Roman invaſion, that circumſtance, with many others, was much altered. Roots, wild cheſnuts, and other vegetables, had ſupplied, of old, the place of bread. The Romans theirſelves had been long, in the firſt ages of Rome, even proverbially ſtrangers to the uſe of bread.

The week before, and eſpecially the eve of entering into that terrible ſeaſon, the Britons uſed, by way of taking their farewell, for a time, of their darling animal food, to indulge great exceſſes in it, with all the uſual concomitants of feſtivity, dances, drolls, and antics in their manner. Thence, when this cuſtom came to be more diffuſed through Europe, in a Chriſtian form, came the words *Carnaval* (*Carni-vale*) of France and Italy, and the *Carneſtollendas* of Spain; as alſo *caréme prenant*, for *Shrove-tide*, our expreſſion for the three days preceding *Aſh-Wedneſday*.

This *Shrove-tide*, by the few ſcattered indications I could collect from the ſmall remains of light on the origin of this word, have led or miſled me to the following conjecture.

It was probably the firſt day of Lent, that was pitched upon for the ceremony of a formal condemnation of delinquents, to various kinds of puniſhment, ſome to the being publickly ſtoned, or knocked on the head, others to the being burnt collectively, incloſed in wicker Pageants. This laſt circumſtance might give riſe to that impu-

The mortifying on Turbots, on cray fiſh-ſoupe, on cod with oyſter-ſauce, or carp ſtewed in claret, is a jeſt beyond conception: of all the diets on earth, that on fiſh is demonſtrably the moſt prolific.

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tation on the Gauls, by Cæſar, of a barbarity, which, after all, was more likely to be of a judiciary than of a ſuperſtitious nature. The burning Innocents, in default of guilty, enough in number to furniſh a ſolemn execution, is not very credible; eſpecially as Cæſar is notoriouſly, in that very place, miſtaken in his attribution of the Deities of the Romans to the Druidical ſiſtem.

However, the cuſtom of a public lapidation, or rather knocking the delinquents on the head, which gives the French word *aſſommer*, equivalent to *condemn*, appears unforcedly the origin of that barbarous cuſtom of throwing at cocks in the ſhrove-tide, the prelude, by way of exerciſe, to the mob of thoſe times, to whom the execution of convicts was, in that form, abandoned.

From the preparation for ſuch executions, the time itſelf would take the name of *Shrove-tide*, or *Sheriff-tide* ; (Shire-hoff) or head of the ſhire, whoſe duty it was to ſee the ſentence of the Judges, who were always *laymen* (for the *Barons* could only preſide at the trial, but never condemn to death, that being left to the people aſſembled, or to the Jury), carried into execution.

The convicts then delivered up to the Sheriff, were exhorted, and preſſed to confeſs the crimes for which they were to ſuffer. This was called *Sheriffing*, and their confeſſion, *Shrift :* not that they made it to the *Sheriff*, but for its being made after being conſigned to him ; if they confeſſed, it was the more ſatisfactory to the Judges, and to the people : but if not, the execution ſtill proceeded *.

*This would give to Cæſar's expreſſions a juſter ſolution than what they now ſeem to bear. " The *puniſhments* (ſays he) of " thoſe who are *caught* in the fact of theft, of robbery, or of any " crime, are deemed the moſt pleaſing to the immortal Gods ; " but where there is not a ſufficient number of ſuch, they have " recourſe to the innocent for making a full execution." Not

The *Aſh-Wedneſday*, that followed the *Shrove-Tueſday*, received its name from the ſprinkling the heads of the convicts doomed to the flames, with aſhes, denotative of the puniſhment prepared for them. This might give to the primitive Chriſtians the hint of making it the day for impoſing on their penitents their eccleſiaſtical penance or mortification of ſackcloth and aſhes. This melancholy day, however, was not improperly the beginning of a ſeaſon, which, while it laſted, was one continual ſelf-denial.

But it was at the end of the Lent that, not only the dreadful general execution took place, but the ſentences of the Ban, or excommunication, were fulminated againſt the abſent or contumacious guilty, or ſuch as were not amenable to Juſtice. Under the Druidical diſpenſation, this was the Paſſion-week; afterwards ſanctified, like ſo many other Druidical cuſtoms, to a much more venerable purpoſe, and this one eſpecially to the commemoration of the ſufferings of our Saviour.

At the cloſe, however, of this, in every ſenſe, diſagreeable Lent, began the Druidical Eaſter, not ſo called from the imaginary Goddeſs *Eoſter*, but from the word *Eaſt*, to *eat* *, whence, with the proſtheſis of the *f*, *Feaſt*. It took its name then from the liberty reſtored of eating animal fleſh. And as our flocks had ever a great ſhare in the attention of our anceſtors, the principal diſh was a lamb.

impoſſibly *innocentes* is here inaccurately put for *inſontes*, which ſignifies perſons criminal, but who do not *confeſs* their crime. *Sons*, Σινειν, all derive from our word *Sin*, which means a guilt of conſcience. Σινομαι is, in the paſſive ſenſe, I am ſinned againſt.

* What! Did not the Britons then *eat* all the time of Lent? Moſt certainly they did. But here the word *fleſh* is underſtood. All food whatever is ſtrictly ſpeaking to be called *meat*; and yet, by cuſtom, we, at this moment, reſtrain it to *fleſh*.

The

The *Eve* of the firſt day was, like other *Eves*, or *Wakes* of high Druidical Feſtivals, celebrated with lights, and with thoſe fires on the Mountain-tops, called *Belteins*.

It was then in this Eaſter-week that the Britons made a ſudden tranſition from the diſmal ſcenes and irkſome ſelf-denials of Lent, to good humor and joyous feſtivity. Pardon of criminals, ſuſpence of ſuits, every mark of the public joy prevailed, though for different cauſes, according to both the Druidical and the Chriſtian ſiſtem. The miſſionaries of this laſt had, agreeably to their pious plan of converting heathen feſtivals to the ſervice of the New Teſtament, recourſe to the Jewiſh rites of the Old. Upon this foundation, they gave to the Druidical *Eaſter-lamb* the typical turn of a feaſt on the Jewiſh *paſchal-lamb* or *Paſſover*, in memory of the time when God ſmiting the firſt born of the Egyptians *paſſed over* the habitation of the *Hebrews*. But, as the Chriſtian religion was then in its infancy, in the ſecond Century, the firſt miſſionaries durſt not take upon them the authority of ſo violent an alteration as that of the paſchal-day of the Jews, and of thereby conforming it to the *Eaſter-day* of the *Gauls* and *Britons*. Thence it proceeded that it was, by the docility of numbers of the new converts, adopted on the Jewiſh day of celebration.

But, as there were alſo great numbers who were tenacious of the old time of celebration, which was the firſt Sunday after (the day of *Apollo* *) in the ſeaſon regulated by the antient inſtitute of the Druid Almanack; at length, in the fourth Century, *Conſtantine*, who, in conſequence of his Bri-

* By this name of *Apollo* is not meant that he was worſhiped in Britain in the manner he was in Greece or Rome, but to preſerve its etimology from the Britiſh *Ap huil*, which ſignifies the *Principal* or *Head-Eye*. In the Etruſcan, he was called *Apulu*.

tiſh origin, preſerved always a great veneration for the Sun, one of the capital objects of the Druidical obſervance, and who, in the year 312, even made offerings to Apollo, by way of keeping fair with the heathen part of his dominions, as appears by ſome medals of him, yielded to the ſolicitation of the greater number of the Britons combined with his ſubjects in Gaul *, and procured the ſubſtitution of the Druid Sunday, with the additional motive of ſanctification, *the commemoration of the reſurrection.* This was then, through Conſtantine's influence, eſtabliſhed by the Council of Nice †. But there were ſtill many in Aſia, in the Gauls, and in Britain, who adhered to preciſely the fourteenth

* The Manichean Party was greatly and long conſiderable in the *Gauls* and *Africa*. But their difference from the orthodox was not principally what has been pretended, their famous tenet of the Duality of the *Good* and *Evil* principles: a difference, by the by, practically ſpeaking, not only much leſs than what an aggravating theory has made it, but abſolutely miſunderſtood. The capital and odious point was of another kind; it was this: The *Manicheans*, as I have before obſerved, were ſuch Heathens, as had embraced Chriſtianity, but had not embraced it in ſo full an extent as the Church required. Too many of the antient prejudices of the religion which they had left, ſtill ſtuck to them. Beſides many other inſtances, the one in point is that, though willing to believe the main points of the Doctrine of the New-Teſtament, they could not accept the old. This would naturally indiſpoſe them, and thoſe who reſembled them, againſt receiving the regulation of the antient Eaſter, by the Jewiſh calculation.

It was againſt the Manicheans that the Orthodox were animated with the bittereſt zeal, on the known principle that the enmity in matters of religious differences is ever the greater in proportion to the ſmallneſs of the difference. A Papiſt would ſooner burn a Lutheran or Calviniſt, than he would a ſectary of Mahomet or Confucius: *Odia fratrum acerrima.*

† I do not pretend to enter here into any account of the various diſſenſions in the Church, about the final arrangement of this moveable feaſt: but it is very remarkable that at length the method prevailed of computing by the cycle of nineteen years (the Ἐννεαδεκαετηρις), which had been uſed in Britain many ages before Chriſtianity.

day,

day, who were declared ſchiſmatics, under the appellation of *Quartadecimani*. There were even religious wars in our country, upon this point of celebrating a feſtival, the origin of which had not any the leaſt affinity to religion, being purely a matter of rural œconomy.

To MAY, or go a MAYING.

This is one of the antienteſt cuſtoms, which, from the remoteſt ages, has been, by repetition from year to year, perpetuated down to our days, not being, at this inſtant, totally exploded, eſpecially in the lower claſs of life.

Among the various kinds of feſtivities, with which the Northern nations celebrated the firſt of May, we find the following one deſcribed by Olaus Wormius, and others.

The firſt of May being, beſides its honor of beginning one of the great *Tighearn-times* (*Term-times*) or general aſſizes of Juſtice, was conſidered as the boundary-day that divided the confines of *winter* and *ſummer*, alluſively to which, there was inſtituted a ſportful war between two parties, the one in defence of the continuance of winter, the other for bringing in the ſummer. This was the ſubject of a ſolemn *Turnament*, ſo called from its being appropriated to a *Tighearn-mote*, or *Term-meeting*.

Both parties were compoſed of the youth of the country, with their reſpective leaders, and divided into two troops, each in the regimentals of their ſeaſon; the one clad in the winter-livery of furs, armed with fire-forks, and other emblems of cold; the other, in the gay habit of the ſpring, their garments covered with green boughs, leaves, and flowers. The mock-battle being always fought booty, the ſpring-party was ſure to obtain the victory,

victory, which they celebrated by carrying triumphally green branches with May-flowers, proclaiming and ſinging the ſong of joy, of which the burthen was, in theſe or equivalent terms :

We have brought the SUMMER *home.*

The law impoſed on the conquered party was, for every one to take and wear the conquerors badge of diſtinction, ſome green boughs or leaves. Such as were caught in that week without ſomething green about them, were condemned to pay a forfeit ; whence that proverbial expreſſion long uſed in France, *étre pris ſans vert* : the being taken without any thing green about one.

It has been ſaid that St. Patrick, ſeeing, or fancying that he ſaw, a reſemblance to the croſs in the *Trefoil* *, recommended to his proſelites the preference of that plant for their green trophy, which thence took the name, as it has done the place, of the ſummer-bough (by contraction *Shambrogh*) which is alſo the cauſe of its being worn on St. Patrick's day.

MIDSUMMER, or St. JOHN the BAPTIST's DAY.

The reaſons of this being called *St. John the Baptiſt's day*, and of the fires lighted on the Eve of that day (the hotteſt in the whole year), being ſo well known, I ſhould not here ſo much as ſummarily touch upon them, but to introduce a point of antiquity that accounts for the Druid *Sunday* being called the *Sabbath day*, without any affinity, except barely in the ſound, to the *Sabbath day*, or *day of reſt*, of the Jews.

As the day of the *Sun* (*Sunday*) was particularly the day of weekly inſtruction by the Druid

* I ſhould rather imagine it from its being τριπεταλον (trifoil) alluſive to the Trinity.

Sabs,

Sabs, whence it obtained the name of *Sab-Aith*, the Preachment of the *Sages* or of the *Wiſe*, conſequently, of all the days of the year, that day in which the *ſun* was the longeſt predominant, muſt naturally be in the greateſt veneration. It was accordingly called, by way of excellence, the *great Sunday*: nor was it becauſe the element of *fire* was the great repreſentative of the *Sun*, as being

Manſion Fire

ſuppoſed the *manſion* of *fire* (*Ti Tan* or *Tein* *) the Druids, to expreſs their regret of his leaving them in that retrograde motion which they attributed to him, and which gave the name of the Cancer † to that ſign of the Zodiac in which it began, that they celebrated the eve of that day with fires and illuminations, but becauſe ſuch fires or *Belteins* were the uſual Druidical annuntiations of the next day's being a great feſtival; a cuſtom which is to this moment obſerved in moſt Romiſh Countries on the ſame eve of Midſummer's day, but under the Chriſtian title of St. John the Baptiſt's day: a title founded on a rather far-fetched alluſion of the Chriſtians.

* In the antient language there occurs a perpetual ſource of miſtakes, in that one word often repreſents different things. *Tan*, ſignifying *Earth*, gave the name of *Ti-tans*, *dwellers* in the *earth*, to thoſe who had not yet exchanged their primitive ſubterraneous habitations or caves, with which all Europe antiently abounded, for houſes in the open air. It was their reſiſtence, near the Mount *Veſuvius*, one of the *Phlegras* (for every burning mountain was a Phlegra) to the invaſion of the Northerns, under the allegorical names of Gods, aſſumed by their generals, that makes the whole foundation of the fable of the War between the *Gods* and the *Titans*. They were alſo called *Gigantes*, from being born under ground, γηγενες.

† This propriety of the name of *Cancer* for that ſign is ſurely not a little prejudice in favor of the names of the other eleven being inſtructively pregnant of meaning. The ſigns theirſelves have been long familiar in the Eaſt, whence they did not come, but were almoſt demonſtrably carried thither from the Weſt.

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The Druids, conſidering *night* as the precurſor of *day*, and which, for the awful ſolemnity and ſilence of its hours, they preferred for ſome of their greateſt religious myſteries and wakes, naturally obſerved that as faſt as from the epoch of the ſummer ſolſtice the day decreaſed, the night muſt increaſe; the Chriſtian Divines, in order to ſanctify this day on a more orthodox footing, took thence the hint of conſecrating it to St. John the Baptiſt, from his own words quoted by the Evangeliſt of that name,

He muſt increaſe, but I muſt decreaſe.

St. John, chap. iii. ver. 30.

The thought is rather quaint and falſe, in giving to the ſaint the character of light, which undoubtedly belongs more properly to his maſter. But, in thoſe times, ſuch improprieties might paſs, there being eſpecially no error of intention.

The day itſelf, however, was one of the moſt ſacred feſtivals of the Druids. It was the grand *Sab-aith-day*, and a general meeting of their greateſt dignitaries, to ſettle the Canons or Pſalters, to examine the ſongs of bards, to perpetuate antient traditions, and eſpecially to take a ſtrict account of the merits and conduct of their lower Clergy.

Such was demonſtrably the inſtitution of this grand feſtival; and, *if* any meeting could, with propriety, bear the name of the great *Wittenagemote*, or Aſſembly of the *Sages of the Law*, this muſt have been preciſely that *gemote*. I repeat the *if*, becauſe I have precedently ſtarted an etimological doubt concerning this word, of the validity of which the reader will pleaſe to judge. On reflexion, I confeſs myſelf rather inclined to decide againſt my own objection to the exiſtence of the word itſelf.

The term, however, of *Sab-aith* itſelf, which originally belonged to the weekly day, became

one

one of the occaſions of the *Druid Sunday* ſupplanting the *Sabbath day* of the *Jews*, and taking its place. The queſtion, how this came to paſs, having been inſerted in a public paper, an anſwer was given to it, which contained nearly the following attempt at a ſolution.

There is no paſſage, at leaſt that I know of, or can recollect, in the Scriptures, that expreſsly countenances the ſubſtitution of our preſent Chriſtian *Sunday* to the Jewiſh *Sabbath*. It is probably in reſpect to this ſilence of the Sacred Writings on this point of diſcipline, that there actually exiſts on the continent a ſect of Chriſtians, who, from their adherence to the Sabbath of the Old Teſtament, take the denomination of *Sabbatarians*.

But the cauſe of this alteration of the Lord's Day having ſometimes exerciſed my inquiry, I ſummarily here offer the reſult of it, with all the ſubmiſſion of private opinion to ſuperior reaſon.

In the remoteſt times of Britain and Gaul, many ages before Chriſtianity, the firſt day of the week was more particularly ſet apart for the inſtruction of the laity, and diſtinguiſhed by the name of *the Day of the Sun*. A *Saronide*, or Preacher, delivered his ſermon from a *jube* or pulpit. The Druid church had many names. *Kirk*, *Meyn*, *T'Impul* (Temple), and *Ey-cil-Lys*, the incloſure for inſtruction or learning; from a contraction of which, that barbarous Gallogræciſm *Egliſe*, or *Eccleſia*, was moſt probably formed, in the earlieſt days of the propagation of the Goſpel. The diſcourſe delivered was called *Sab-aith*, or the word of the teacher, or wiſe man. Thence the day itſelf received the appellation of *Sabaith day*. The aſſembly was called *Sabat*, a term ſince moſt abſurdly applied by the French to expreſs a nocturnal aſſembly of witches and conjurers. In the

word *Sabbatines* it ſtill preſerves its original unperverted ſenſe of *inſtructive diſcourſes*.

When Conſtantine found the Pagan Sunday, or *Sab-aith*, ſo firmly rooted, by the practice of a number of ages, that, humanly ſpeaking, it would have been matter of great difficulty to bring the people, eſpecially of *Britain* and *Gaul*, to change their *Sab-aith* day for the Jewiſh *Sabbath*, ſo ſimilar to it in name, and not much different from it in point of veneration; his deſire of making the periodical week-day of thoſe heathen aſſemblies ſubſervient to the cauſe of Chriſtianity induced him to ſubſtitute authoritatively their Sunday to the then Chriſtian Sabbath-day. In this, it is moſt probable that he had the concurrence of the Chriſtian clergy, who adopted and gave their ſanction to this alteration, which, after ſome little uncertainty and wavering, on the account of the innovation, became univerſal, or very nearly ſo: thus, this coaleſcence or ingraftment of the Druidical *Sab-aith*, or day of *inſtruction*, on the ſacred ſtem of Chriſtianity, which had already, in the like view, adopted the Jewiſh Sabbath (Sabaoth) or *day of reſt*, anſwered at once both thoſe laudable ends, a human relaxation from labor, and a due attention to the teachers of divine truths.

I have before obſerved, that the great and ſolemn anniverſary aſſembly, for the preaching of Druidiſm, was on the eve of Midſummer-day, which was thence called the *Sabbath-maſs*, or *Sabbatiſt* holy day. Upon this, the Chriſtian clergy employed, as in many other occaſions, the ſaving expedient of changing its name, by ſanctifying and dedicating it, as I have precedently obſerved, to St. *John Baptiſt*; ſo that though, in the *Romiſh religion*, the eve of it continues to be celebrated, as in the time of the Heathens, by fire-works and

illuminations,

illuminations, the intention has received a more ſalutary direction, from the ſubſtitution of the name of St. *John the Baptiſt* to *Sabbatiſt*, which was the Duidical appellation to that holy day. Thoſe who continued to ſolemnize it in their ſpirit of Paganiſm were reputed and called ſorcerers, magicians, conjurers, and the like, by the Chriſtian writers, and by the people in general. There were ſo many of them in France, ſtill exiſting ſo late as in 1609, and 1650, that *Fileſac* a doctor of the Sorbonne, ánd *Zacharias de Liſieux* a capuchin, makes the number of them incredible. This word *Sabbatiſt* accounts alſo for the name of the *Chriſtians of St. John the Baptiſt* being given to a wretched remnant of the *Sabæans*, ſtill in being, on the borders of Paleſtine, and who, not being Chriſtians, nor Mahometans, will readily profeſs an occaſional conformity to either. Like the Manicheans, of whom they are moſt probably a branch, they have been accuſed of worſhiping the evil ſpirit (the devil), and of other horrors worthy of ſuch an adoration. Among theſe Sabæans, the prieſts were ſtrictly forbidden to marry any but virgins. The pope Hilarius, in or about the year 464, laid the like injunction on the Romiſh clergy of his days. Poſſibly this conformity was pure accident: but it proves againſt the celibacy of the clergy, introduced by ſubſequent popes, in later times. The prohibition of marriage obtained alſo among the Druidical clergy; but extended only to the clerks or ſtudents under age. They were called *batchelors:* but this is from my purpoſe.

To return to the word *Sabæan*, whence that of the Pagan *Sab-aith* is derived, it furniſhes here ſuch an occaſion of rectifying an antient and almoſt univerſal miſtake, as will, I hope, excuſe repeti-

tion. *Cicero* himſelf has fallen into this error, where he ſays that *Chaldæan*, which implies *Sabæan*, is a deſignation not of *art* but of *country*. A ſtricter examination would ſhew, not only that the diſtinction of *Chaldæan* and *Sabæan* (*Cal-d'Ey* and *Sab-Ey*) is no other, literally ſpeaking, than that between a *Graduate* and a *Maſter of Arts*, or of a *Scholar* from a *Doctor*; but that its diſtinction, as old as that of clergy and laity, is to be traced up to the very remoteſt antiquity, having pervaded an immenſe tract of continent from the North-weſt of Europe to the South-eaſt of Aſia, by means of thoſe migratory expeditions, when the European armies, in that æra called the *Divine* Age, from the aſſumption of the names of the gods by the leaders, carried their conqueſts into Egypt, Syria, Perſia, &c. Then it was that the doctrine of the Northern Druids penetrated ſo far Eaſt, and ſolves Pliny's conjecture of the Perſians receiving it from them, which muſt have been in times, comparatively to which, the foundation of Rome is hardly not a modern incident.

The name, however, of the Druidical *Sab-aith* day having happily merged in that of the *Sabbath*, received by Chriſtianity; not only the change of the day, but the primordial appellation of it, *Sunday*, ſtill collaterally retained, in *our* language, confeſs its origin.

Before I diſmiſs this article, there occurs to me the propriety of clearing up a not uncurious point, which may ſerve to ſhew that ſpirit of ignorant and malignant barbariſm, which characterized thoſe ages in which Europe, and eſpecially this part of it, having become the prey of the ſword, ſunk into almoſt utter darkneſs and confuſion.

One of the capital objects of the great Midſummer aſſembly of the Druids, being to call the

miniſters

miniſters of juſtice to an account of their behaviour, in order to eſtimate their merits and reſpective claims to future preferment, when the parties thus examined would naturally ſeek to extenuate any *evil* of which they might have been accuſed, or to repreſent any remarkable *good* they might have done, in their reſpective departments.

Such was the purpoſe of this ſolemn queſtioning them, the charitable conſtruction of which was as follows.

As the bigotry of thoſe days ſaw the Devil in all thoſe aſſemblies or conventicles, neceſſarily held by the poor remnants of Druidiſm in caves, or ſecret places, to avoid the rage of perſecution, he was imagined to aſſiſt in them himſelf, *in propria perſona*, to receive the adoration of his votaries, who had repaired to them, on broomſticks, or the like convenient carriages. But as to this great aſſembly on *Midſummer-day*, he was ſuppoſed to examine his imps, not on the *good* but on the *evil* they had done, in order to give them a proportionable degree of praiſe, which one would not imagine a very great or a very tempting honor. Such was the pious foundation of the calumnious interpretation of the Head-Druid's judiciary and official examination of his clerical ſubalterns. An accuſation only fit to provoke pity, for the liableneſs of credulous ignorance, with the beſt intentions in the world, to become at once the bubble of bigotry, and the tool of its blind fury and black ambition.

The FESTIVAL of FOOLS.

La Féte des Foux.

There is nothing hardly that will bear a clearer demonſtration than that the primitive Chriſtians, by way of conciliating the Pagans to a better worſhip, humored their prejudices, by yielding to a

conformit

conformity of names, and even of cuſtoms, where they did not eſſentially interfere with the fundamentals of the Goſpel-doctrine.

The eccleſiaſtical polity of the Romiſh church is, to this moment, almoſt wholly Druidical. And as that antient religion of Britain and the Gauls had its pope, its cardinals, its biſhops, its deacons, &c. who were ſucceeded in their ſpiritual and temporal power and poſſeſſions by the Chriſtian Clergy; theſe laſt, having aſſumed identically thoſe titles of which the others had been deprived, deviſed, in order to quiet their poſſeſſion, and to ſecure their tenure, an admirable expedient, and extremely fit, in thoſe barbarous times, to prevent the people from returning to their old religion. They inſtituted certain days about Chriſtmas-time, in imitation of the *Saturnalia*, which were called *the Fools Holiday*, *Feſtum Fatuorum*, when part of the jollitry of the ſeaſon was a burleſque election of a mock-pope, mock-cardinals, mock-biſhops *, &c. attended with a thouſand ridiculous and indecent ceremonies, gambols, and antics, ſuch as ſinging and dancing in the churches, in lewd attitudes, to ludicrous anthems, all alluſively to the exploded pretenſions of the Druids, whom theſe ſports were calculated to expoſe to ſcorn and deriſion: ſuch mimicries being deſigned as repreſentatives or duplicates of thoſe offices among the Pagans. The title of *Fatuitas tua* was, inſtead of *Sanctitas tua*, given to the mock-pope: and it is to this that probably *Philip le Bel* alludes in his famous letter to *Boniface* VIII. which he begins with, "*Sciat tua* "*maxima Fatuitas*, &c."

This *Feaſt of Fools* had, however, its deſigned effect, and contributed perhaps more to the exter-

* Among theſe buffoon perſonages, as before obſerved, they introduced an *Andrew*, or *Head-Druid*, whence we have our word *Merry-Andrew*.

mination

mination of thoſe Heathens than all the collateral aids of fire and ſword, which were not either ſpared in the perſecution of them; but, as there is hardly a greater abſurdity in the world, nor a more common one, than the continuance of cuſtoms after the original cauſe of them has ceaſed, the people, long after the ceſſation of any apparent political neceſſity for ſuch drolls, remained ſo captivated with the merriment of them, the groſſer the better for them, that, the primary object of them being vaniſhed, the jeſt began to threaten a recoil on the clergy itſelf who had inſtituted them. Then it was that councils, popes, biſhops, very earneſtly ſet about the ſuppreſſion of thoſe anniverſary buffoonries; which, however, they have hardly, in ſome parts, accompliſhed to this day, though they have employed for that end, cenſures, interdictions, and even prayers, public proceſſions, and faſts.

P O P E.

This word, in the original ſignifying *Head*, like *Quin* (King) alſo *Head*, receives its degree of importance from its context, tacit or expreſs; but by cuſtom it has been appropriated to ſpiritual or judicial dignitaries. Every pariſh had its *Pope*, as every company of Tanners, or Shoemakers, of Bakers, had its *king*. *Paus* was alſo an antient name for the pope as the *head* of the law, divine and human: it is contracted from *Pal-vaſs* (the *l* liquifying as uſual, and the *v* quieſcent). It ſignifies the Head-magiſtrate *.

* Pal-leet or *Pal-Lys* ſignified the head-place of juſtice; thence the word *Palatium* and *Palace*. It was not at all the reſidence of a king, any farther than as kings grew at length to be the heads of civil juſtice. At this moment at Paris, the *Palais* preſerves its true original ſenſe of a *Hall of Juſtice*. *Maire du Palais* was the lord chief juſtice of the nation, after that the Popes had loſt

It

It was, however, in the antient eſtabliſhment of the judiciary authority of the Druids, that the Chriſtian dignitaries of the church, who adopted and modelled their hierarchy, as near as they could, by that of thoſe antient poſſeſſors, found that facility of making good their claims of ſupreme power and pre-eminence over lay-princes, which is nothing wonderful, the force of antient prejudice and the barbariſm of thoſe ages conſidered, which followed the extirpation of Druidiſm.

Even the Roman Pope's tendering his ſlipper to kiſs, was a cuſtom practiſed by the Gallic Popes precedently to Chriſtianity; that is to ſay, if it be fair to conjecture that *Julius Cæſar*, in quality of *Pontifex Maximus*, borrowed from the Gauliſh Pope, or Arch-Druid, that piece of ſtate, when to *Pompeius Pænus*, who was returning him thanks for ſome favor, he held out his foot for him to kiſs, ſhod in a ſlipper embroidered with gold, "*ſocculo aurato.*"

The real fact is, that that ridiculouſly impudent chimera of the pope of Rome's arrogating to himſelf the character of the Primate of the univerſe, was originally nothing more than a perverſion to that end, of the hint taken from the local character of the *Pontifex Maximus* of Rome.

But, if any one chuſes to reſt his ſalvation on the believing his title of *Pontifex Maximus* well-grounded on his keeping the keys of that *door* to heaven, of which the cardinals are the *hinges* (*Cardines*), I have no ſort of objection to any thing of their pious opinion, unleſs to their making it alſo an article of faith to burn all who may take the li-

that temporal character. *Baſilique* and *Palace* are nearly ſynonimous. The firſt has an affinity with Βασιλευς, but does not derive from it.

berty

berty of laughing at ſuch an abſurdity, which indeed deſerves rather pity than deriſion.

KING of the ROMANS.

The exiſtence of this title and office, according to the preſent form of the Germanic conſtitution, has its origin much higher than the cuſtom of the adſcititious Cæſars or Coadjutors of the imperial office, which, like many other cuſtoms, the Roman emperors did not diſdain to adopt from the Tranſalpine regions. In this one particularly they were ſupported by the army, in deſpite of the ſenate. It is a remnant of that antient law, which for many ages had been obſerved in the Celtic countries, but eſpecially in the Britiſh iſlands, where it was called the *Taniſtry Law*. Certain great offices of the ſtate, being happily elective, not patrimonial or hereditary, as too many now are, againſt every proteſt of common ſenſe; a general, or king, or a biſhop of a great diſtrict, where his office was for life, had, on any indication of inſufficiency, from age or infirmity, a co-adjutor choſen for him by the people, ſometimes out of his family, ſometimes not, but by much the oftener, unleſs there were ſtrong objections, at his own recommendation. This perſon was called the *Taniſt*, *D'Han-iſt*, in which it is eaſy to diſcern *the next head*, a kind of Δευτερ@ βασιλευς, who was not only to ſucceed immediately, on the deceaſe of the incumbent, without any neceſſity of a new election, but, in the mean while, enjoyed certain great privileges in the nature of thoſe of the *King of the Romans*.

Biſhops had their *Co-adjutors* choſen for them; much in the like manner, and with the ſame right of official aſſiſtance, and of immediate poſſeſſion, upon the demiſe of the ſuperior.

This cuſtom had its advantages, and its inconveniencies; but it was in virtue of this arrangement, that cardinal *de Retz*, on being choſen co-adjutor or *Taniſt* to his uncle, had it ſo much in his power to plague *Mazarin* and the French court in the minority of Lewis XIV.

EMBASSADOR.

I introduce this word to correct an error of my own, in the falſe derivation hazarded, p. 81 of my preceding pamphlet.

Some have derived Embaſſador from the Hebrew *Hambaſſaroth*, the bringer. The ſound anſwers well enough, but I take the word to be a barbariſm of the lower age, and a contraction of *In pace viator*, a perſon *miſſus in pace* (*Inviado*, *Envoyé*) *ſent on a meſſage of peace*. *Viator*, in the ſenſe of *meſſenger*, the *v* quieſcent, as it moſt frequently is in compound words.

CHRISTMAS-DAY.

I have elſewhere (*p.* 95. *Way to Things*, &c.) accounted in ſome meaſure for the Druidical feſtival, at this ſeaſon, under its antient name of *Y-Hule*.

But, on the ſanctification of it to ſolemnize the birth of J. Ch. the old *Y-Hule* being aboliſhed, received the name of *Nov-Y-Hule*, *New Yule*, and, by contraction, *Noel* in French, a leſs violent one than from *Natalis*, as ſome make it.

I need not here point out ſo plain, ſo obvious a conſideration, as that, ſince the moſt learned of the Chriſtian Divines never yet could poſitively aſcertain the ſpecific time of the birth of our Saviour, it was at once piouſly and politically done, to apply a merely heathen ſeaſon of feſtivity, of which it

would

would have been, humanly ſpeaking, hardly poſſible to extirpate a cuſtom anniverſarily perpetuated; to apply it, I ſay, to ſo laudable a commemoration.

But it ſurely is not an uncurious matter of reflexion, that the Romans theirſelves took manifeſtly their Brumalian * feaſt from this Druid cuſtom, which, in virtue of the Northern conqueſts, penetrated into Perſia, where it was celebrated by kindling fires, eſpecially on the mountain tops, as in Britain, and, if my memory does not play me falſe in my quotation of the learned Mr. Hyde, ſo very lately as under his obſervation in Shrop-ſhire. The *Y-Hule-logs*, the *Y-Hule-fires*, for Chriſtmas-cheer, are not, at this day unknown to many other ſhires, at leaſt as to the name.

WEEK.

In antient times, the Druids, who, for a philoſophical reaſon, gave the night precedence of the day, as being juſtly deemed anterior to it, computed the time by the night, as *ſeven-night*, *fourteen-night* (*Sennight*, *Fortnight* †). Night being alſo the time of celebrating their *wakes*, the night before the day of *Ap-huil* (Sunday) the eve of that ſolemn day, or *Saturday-night*, was a periodical *wake*, and terminating the *week*, gave the word

* *Brumalia* has been derived *a brevitate*, from the *ſhortneſs* of the days in that ſeaſon. It is a contraction of *Bor-im*, the *cold ſeaſon*, *B-Oer*, cold, *im*, weather. It is from *im* in this ſenſe the French derive *tems*, and the Italians, *temporale*. *Tems*, *time*, or duration of time, derives differently. By a remarkable analogy, *Fin* and *Edder*, both ſignifying a *wing*, are reſpectively original to *wind* and to *weather*. The Genii of the *winds* were, in their temple at Athens, repreſented with *wings*.

† *Or* nos *y ganer*, W. From the night that he was born. *Wythnos*, a *week*, from *Wyth*, eight, and *nos*, night, or ſo many days as are included within eight nights.

or denomination of a *week*, as now pronounced by us, but more originally *wake*.

On this there occurs a remark ſtrongly confirmative of the idea of the primitive Chriſtians having, in a great meaſure, and ſurely with the beſt intentions imaginable, adopted and ſanctified the Druidical diſcipline and practices.

It being apparent from *Euſebius*, from *Venantius Fortunatus*, from *Stillingfleet*, from *Uſher*, and others, that, not only in the very firſt ages, but in the firſt years of Chriſtianity, its apoſtles and miſſionaries penetrated into Spain, Gaul, and the Britiſh iſlands: No wonder then that we find in the Chriſtian church ſo many veſtiges of their conformity with our ſo antient cuſtoms, that Chriſtianity itſelf is comparatively but a matter of yeſterday.

They eſpecially then adopted the *night-ſeaſon* of religious worſhip. The *Eves* or *Vigils* (*Wakes*) the *media noche*, midnight, were all preferably conſecrated to devotion, and occaſionally to feſtivity, or convivial entertainment. Not impoſſibly, this was, at the bottom, the cauſe of giving the name of *Supper* to the Lord's ſacred inſtitution of the Communion-table.

On the continent it is more emphatically called the *Night-meal*, or *Eve-meal* (*Nacht-maal*, *Avondt-maal*); the firſt the antienteſt, and probably the moſt characteriſtic.

But at this moment, ſomething of this nature ſtill remains in the obſervation of our *Eves* of *Holidays*: and eſpecially in the Romiſh cuſtom of candles burning on their altars in the day-time, a relick of the antient cuſtom of the celebration of divine ſervice in the night-time, when candles were really neceſſary, and not, as now, a ridiculous ſuperſtition.

It was however theſe nocturnal aſſemblies, innocently adopted by the Chriſtians, as the means of an excellent end, that of making proſelites, that gave umbrage to the Roman government, and the more for their reſemblance to the Druid conventicles, whom, for obvious reaſons of ſtate, it was bent on exterminating. Beſides that, in thoſe ages of deſpotiſm, all aſſemblies in general, not countenanced by the government, were ſuſpected of being ſeditious aſſociations. They were called Ἑταιριαι, or *ſodalitates*, ſo that often, even under the leaſt bad emperors, the innocent Chriſtians ſuffered, the leſs pitied, in the falſe character of rebels to the Laws of the empire, while they were only attending the duties of divine worſhip.

And here it is neceſſary to diſtinguiſh times. Theſe nocturnal aſſemblies, which had at the firſt been one of the *cauſes* of *perſecution*, began at length to be an *effect* of *perſecution*. Thus the neceſſity of ſeeking privacy and ſhelter from the rage of their perſecutors added to the primordial preference of the night-ſeaſon, the expedience of it: a matter of excuſe againſt the reproach at firſt made to them by their enemies, which, at length, their enemies theirſelves were forced to allow. So that, in fact, it implies no contradiction to ſay, that they at firſt made the nocturnal hours their *choice*, and that thoſe hours became afterwards a neceſſity, in conſequence of that *choice*.

At this moment, the cuſtom in convents of *night-ſervice*, to which the *Fryars* and *Nuns* are called up, is a relic of Druidiſm; but the night was not ſo excluſively devoted to religious ceremonies, as not to admit the celebration of feſtivity and convivial mirth.

Theſe feſtive *wakes*, or at leaſt the moſt remarkable of them, had two names, the one *Mineaſter*, or *Feaſt of Love*; the other *Char-eaſter*,

or

or *Feaſt of Grace*, or of *Reconciliation*; both which, from their affinity or ſenſe, received from the Greeks the common appellation of Αγαπαι, *Agapes*, or *Feaſts of Love*.

Min was one of the antient words for *Love*, including eſpecially the idea of friendſhip and good will; with the adſcititious word *Eaſter*, it becomes *Min-eaſter*, a ſocial or amicable banquet. Independently of the articles of the *Fare*, there were generally attendants at it the *Bards*, in the character of *Min-ſingers*, or vocal performers at the *Min-eaſter*, not *love-ſongſters*, as the word ſeems at the firſt ſound to expreſs: and the Minſtrels (Min-eaſter-uls) which were players on inſtruments. Theſe ſubſiſted long after that the *Bards* or *Min-ſingers* were in diſuſe. The word remains to this day, and *Minſtrelſy* derives evidently from it.

Char-eaſter might warrantably and plauſibly enough, be made to derive from the Greek word Χαρις, grace; but the truth is, that this very word Χαρις is itſelf derived from that Celtic word, *Char*, or rather *Car*, which is original not only to the Celtic word *Char-eaſter*, but to the Latin *Chariſtia*, quite independently of the Greek.

The Celtic *Car* is a generical deſignation of every thing delightful to the *heart* (Car); it gives the name to many things, but eſpecially to *friends* and *relations*. In the ſenſe of *Char-eaſter*, it ſignifies a banquet of *grace* or *reconciliation*. Valerius Maximus has faithfully preſerved to us its grounds of inſtitution, which, like many other cuſtoms of the Latins, were to be eveſtigated from their antient and common Celtic origin.

" Our *anceſtors* had inſtituted a *ſolemn* banquet,
" and called it *Chariſtia*, at which none, but thoſe
" entitled by conſanguinity, or affinity, were pre-
" ſent: that, in caſe of any feud or quarrel hav-

" ing

" ing ariſen among near relations, it might, in the
" ſacredneſs of the convivial table, be made up
" and removed, amidſt their gaiety of heart, and
" agreeably to the ſpirit of concord intended by
" the meeting *."

Theſe *Chareaſters* were ſupplied among the parties invited, by common contribution; and always at night, or at leaſt in the evening, they ſent to the place of meeting of friends, each his contingent of viands and liquors, the ſuperfluity of which was given to the poor, who ſometimes were ſerved at the ſame time with them †. Now, whether or not theſe *Char-eaſters* gave the primitive Chriſtians an occaſion of applying them to a more ſacred purpoſe, the *reconciliation* of *ſouls*, and the doing away offences to the Deity, is a point entirely at the reader's option to determine with himſelf. However, ſo far is certain, that in theſe *Agapes*, *Love-feaſts*, or *Char-eaſters*, the ceremony of the *Euchariſt* was antiently and primordially included.

To CURSE.

In the antient language, this word is ſinonimous to *ban*, in the ſenſe of, To fulminate an excommunication. It was purely a judiciary act. The party liable to it was, by the proper miniſters of the *ban*,

* Convivium etiam ſolenne *majores* inſtituerant; idque *Chariſtia* appellaverunt, cui præter cognatos & affines, nemo interponebatur: *ut* ſi qua inter neceſſarios querela eſſet orta, apud *ſacra* menſæ, & inter hilaritatem animorum, favoribus concordiæ adhibitis, *tolleretur*. *Val. Max.* Lib. II. Cap. I. § 8.

† Such entertainments then were, ſo far as they depended on each furniſhing his part, literally ſpeaking, *collations*, or more properly *clubs*, a word of the higheſt antiquity, though now in ſuch vulgar uſe. *Ibh*, in the ſenſe of *repartition*, or *dividend*, is original to *arithmetic*, to *rhythm*, to *tariff*, and to many other words. *Club* is a contraction of *Col Ibh*, or *meeting*, at which each contributes his *ſhare* or *contingent*.

ſolemnly

ſolemnly *curſed*, or pronounced with a loud voice to be expelled ſociety.

Curſed is a contraction of *Kir-iſh.*

Kir, church, ſhire, or community. } *Kir-iſhed*,
Iſhed, expelled, or outed. } curſed.

There was, in the Druidical diſpenſation, the greater and leſſer excommunication: but, in atrocious caſes, as of felony, or high treaſon, this excommunication, or baniſhment, which was all that the Druid juſtices were impowered to inflict, was not deemed ſufficient. The criminal was tried in the open field by lay-judges, where, on conviction, he was put to the kind of death appointed by the law for the ſeveral offences.

And here, without at all denying that the antient religion of the Druids might admit the doctrine of vicarious atonement by human ſacrifices, or ſuccidaneous victims, a tenet which, probably, ſmoothed the way for the reception of a more ſaving doctrine of that nature, I repeat it here, I have great reaſon to think, that that rawhead and bloody bones repreſentation, by Cæſar, of men incloſed in wicker-images and burnt, is but an exaggeration of certain periodical executions of criminals, in conſequence of national aſſizes, when the convicts were, inſtead of being tied to a ſtake, hung in a kind of chains made with withs, and ſo conſumed by a fire lighted under them, a death incomparably leſs cruel than that which long, and till lately, prevailed in Britain, of ſuffering criminals hung in chains to die under all the exquiſite, combined tortures of ſtreight chains, hunger and thirſt.

The Druids never dooming to death, or concerning themſelves with blood, any farther than preſiding, as our judges do, at the ſolemnity of trial, when they were always conſidered as moderators of the law, the verdict of acquittal or of

death,

death ever depended on the *Folk-gemotes* or Lay Juries. The Druid excommunication, or *curſe*, was commonly no more than a preparatory impeachment.

But, that their power did not extend to take away life, is ſtrongly corroborated by thoſe antient romances, where, as in Homer's Iliad and Odyſſey, the *Coſtume* of the remoter times of Britain and the Gauls is preſerved with tolerable juſtneſs. The beſt of them derive their origin principally from Great Britain. The romance of *Amadis* of *Gaul*, as the learned *La Croze* obſerved, begins with *Garinter*, king of Little Britany (*de la poquenne Britonne*), which inconteſtably took its name from the having been coloniſed from Great Britain. In thoſe romances, or at leaſt in moſt of them, you will find that the *Magician*, which is but another word for Druid, may inchant, confine, or detain in durance, but never puts to death.

The *Barons*, who ſat upon all controverſies and cauſes, within their reſpective juriſdictions, whether under their ſacred oaks, or on thoſe eminences called *Mote-hills* *, could not either, upon their own authority, condemn to death: that was always referred to the people, or to a jury. This was the law; but, in proceſs of time, every thing being thrown into confuſion, the aſſembling a Folk-mote, or the impannelling a jury, through corruption, through relaxation of diſcipline, fell into diſuſe. The barons, however, not daring to take on them the dooming to death, confined themſelves to excommunication, to bodily puniſhments ſhort of death, and to mulcts or fines, for certain

* There was in Rome itſelf a *mons mutialis*, which had antiently ſerved for that purpoſe. *Mooting* a point derives from theſe *motes*: to which *the bench* is now ſubſtituted.

offences, even murders and other enormous crimes included.

This commutation of capital punishments for fines, was certainly a great abuse of the *Baron-law*, and not improbably continued from a spirit of avarice prevailing over the cries of popular justice.

It was from the table of these mulcts, that very likely the Romish chancery took its idea of a tariff of sins.

From the Druid *curses*, however, came the antient Roman sentence, banishment, or interdiction *ab aqua & igne*, which was implicitly a *Kir-ish* or excommunication *.

This was of itself a kind of *capital* punishment, being a *civil* death. The party, according to the spirit and intendment of the law, figuratively speaking, lost by it his *head*, that is to say, his faculty of being polled † among the subjects, citizens, *leuds*, or *true men*.

This *capitis pœna*, or *civil death*, differed from the *ultimum supplicium* or *real death*, though, in atrocious cases, it was a preliminary to it, on the cognizance of the people, or on arraignment before them.

The formularies of *Cir-ishing*, or *Cursing*, were, doubtless, according to the degrees of guilt in the

* There is great reason to think that the word *Iscariot*, applied to *Judas*, who betrayed Jesus Christ, is *not* a Hebrew proper name, nor the designation of his birth-place, but a Celtic term of reproach. Ish-car-*Jood*, the *accursed Jew*.

† The analogy of numbering by the *head*, in more languages than one, is very striking.

Censeo, *census*, all include the *telling* by the head. *Capite censi* is a pleonasm. *Canvassing*, *counting*, &c. all come from *Kun* or *Kin* in the sense of *head*. *Censeo*, *I opine*, derives from *Kan*, the *head*, as *penser* from *pen* the *head*.

Civis, *Civitas*, answer to *Chef* the head. Πολις, city, in Greek, is from *Poll*, head, not as a head-place, but as the citizens were numbered by the head.

parties

parties offending, various ; ſome rather warnings, or ſuſpenſions, and only aggravated in caſe of contumacy, others fraught with the bittereſt imprecations that could be deviſed, much in the ſtile and manner of ſome of the ſentences of excommunication fulminated by the pope, with bell, book, and candle ; which certainly are not very edifying models of religious charity and tenderneſs.

The Cretan form of *cir-iſhing* or *curſing* is preſerved to us, for its ſingularity. On excommunicating an obnoxious member of ſociety, their worſt wiſh was, that his lot of life might thenceforward be caſt among thoſe who reſembled him. This curſe would now be received as a bleſſing, by ſuch as have no idea of life out of company as worthleſs as themſelves *.

* To ſay but the truth, there does not appear to have been candid enough allowance made for the neceſſity granted by St. Paul, for there being hereſies : " For there *muſt be* alſo hereſies " among you." 1 Cor. ii. 19.

Humanly ſpeaking, they were unavoidable : in the infancy of Chriſtianity eſpecially, when the converts were made, not only out of various countries, but out of various religions, nothing would be more likely (unleſs you interpoſe divine inſpiration, which indeed ſilences every objection) than that, out of each country, out of each religion, ſome tincture of the antient errors and prejudices would reſpectively cleave to the recent proſelites, or converts : and the more for that they could not but obſerve, ſome of the moſt univerſally revered ſaints, and fathers of primitive Chriſtianity, at variance among themſelves. St Paul differed from St. Peter. St. *Juſtin*, *Irenæus*, *Melito*, *Tertullian*, *Origen*, *Clement*, *Euſebius*, &c. had all their ſeveral opinions, held orthodox by their ſectaries, unorthodox by the prevailing party. Even Ey-cumenical councils contradicted Ey-cumenical councils. At that time that impudent and ridiculous chimera of concentering a ſpiritual monarchy in an *infallible* deſpot, or viſible head of the church, a folly infinitely greater than the attempting to make a pin's head paſs for the cupola of St. Paul's, was not ſo much as in exiſtence. A Britiſh convert then would naturally retain ſome tincture of Druidiſm, eſpecially as he would ſee the church allowed to be Orthodox borrow its whole hierarchy from it. An *African*, a *Greek*, an *Aſiatic*, a *Platoniſt*, a *Stoic*, would alſo mix ſome of

Under this head of *curſing*, I take the word *hereſy* properly to fall, as I have many reaſons to think it purely a Celtic word, moſt egregiouſly, moſt barbarouſly, diſtorted into a derivative from the Greek αιρεσις, a *choice*, or *preference*, as for example, of a general (στρατηγε), of a doctrine in phyſic, as μεθοδικη αιρεσις, and εμπειρικη αιρεσις (Galen), or of any particular ſect of philoſophy, but never in any black or atrocious ſenſe. It is even joined with good, as in καλη αιρεσις; and ſurely a man may as well make a *good* as a *bad* choice, and even the laſt innocently, if through accident of birth, or of connexion, or for want of better judgment. Αιρεσις (hereſy) then, carrying in its ſenſe ſo little affinity to that idea of horror, into the conveyance of which it has been ſo untheologically tortured, and with which the idea of burning has been, and is at this moment, in the countries ſubject to the abſurdities of the Papal ſiſtem, ſo currently and familiarly aſſociated, I am apt to think it one of thoſe many *Celt-Helleniſms* of which the origin was carried from the Weſt of Europe to the Eaſt, and

their reſpectively national or philoſophical prejudices, with the new religion; for the misfortune of ſuch an error in their *Choice* (hereſy) (αιρεσις) they were ſurely rather to be pitied than piouſly devoted to temporary flames in this world, and to eternal ones in the next. To make then of a point of *hereſy* a caſe of fire and faggot, muſt be a horror incomparably worſe than any of which the Druids could be accuſed.

Even atheiſts, execrable as their madneſs is, and a madneſs it manifeſtly is, muſt be ſtill leſs execrable than that of believing a God capable of being hugely pleaſed with the ſavoury regale of ſnuffing ſuch a ſacrifice, the conſummation of which by the inquiſitors dining on the roaſt meat of thoſe human victims would be leſs horrid, leſs impious, than their inſtigating and diſowning their hand in the cruelty. What a mockery! They entreat that death may not be inflicted, which they ſurely know will be inflicted, and which they would be in a deviliſh rage if it was not, and the writ *de Comburendo Heretico* not effectually iſſued.

returned

returned to us in a diſguiſe, under which it is not eaſily, or without reflexion, diſcoverable.

On granting, however, a poſtulate, authorized by innumerable examples, the *c* being, in fact, archaically a mere aſpirate *h*, the word *hir-iſh* *, reſtored, on the faith of both ſound and ſenſe, as near as can reaſonably be expected, ſignifying or implying that kind of excommunication, which, according to the nature of the offence, included various puniſhments, and in the higher degree, a delivery up of the convict to a popular condemnation to the flames, *hereſy* becoming thus *cir-iſh*, or curſe, receives apparently a clear illuſtration. Not that I preſume to decide it ſo, but only that it ſeems more adequate, more agreeable to the ſenſe, than the Greek αιρεσις. The reader will himſelf conſider the degree of weight this ſubſtitution ought to have with him.

* The Druids, above all figures, affected the circular. Their *Cir*, *Hirs*, *Shires*, *Churches*, all took their appellation and form from the radical *Hir* or *Cir*, for a circle. This too was adopted among the antient Germans. Their *circles* are, at this day, a kind of military ſhires. In antient Italy, an army was called
ex circum community
Iſh - hir - Cyd (*Exercitus* moſt certainly not from *exerceo* to exerciſe) collected from the country *a round*. Where, *Cluverius* ſays, the *Æſtii* (whom I take to be more particularly called by the Britons, *Eaſterlings*, and very probably an emigrant colony from Britain, and who had diffuſed themſelves from the borders of the Rhine, into *Livonia* and *Pruſſia*) were diſtinguiſhed into *Hirri* and *Scirri*; he takes moſt probably the name of a diviſion into *Hir*, or *Scirs* (ſhires) for the proper names of thoſe people. There is the ſtrongeſt reaſon to believe that thoſe Saxons repreſented as the invaders of Britain were, in fact, originally deſcended from Britons, and looked on the re-vindication of this country to themſelves, as a piece of juſtice exerciſed againſt the inhabitants who had called them over, and for whom they could not have the greateſt regard, as conſidering them in the light of having been long provincial ſlaves to the Romans. Thence their union with the *Picts*, who were moſt probably no other than South-Britons, who had taken refuge Northward, in a diſdain of ſubjection to the Roman empire.

I ſhall

I ſhall conclude this article with obſerving, that, it was by *Kir-iſhing*, or *curſing*, the party was made *anaith* or *outlaw*. Among other privileges of a ſubject, it deprived him of the right of ſanctuary. *Anaith*, as before mentioned, p. 4. gives the origin of that barbarous word *Anathema*. But, with the addition of *Mar* (great) to *Anaith*, it becomes *Maranatha*, or the greater *curſe* or excommunication, and always implied the deſerving of death. This derivation affords an eaſy natural ſolution of this word *Maranatha*, as employed by St. Paul *. The ſillable *hem* in *anathema*, anſwers to the French word *preconiſer*; *a* is the common Gallic terminative, as in *Bara* (far) bread. The meaning of theſe words *Anathema*, *Maranatha*, which has perplexed ſo many critics, is ſimply as follows: "let him be conſidered by you as a perſon excommunicated with the greater excommunication, "one unworthy to live." This was, doubtleſs, deſigned figuratively to expreſs the utmoſt abhorrence of any one capable of not loving Jeſus Chriſt, and not to recommend perſecution.

Ecolampadius has gone the neareſt to the ſenſe, in his conjecturing this word *Maranatha* to imply a ſentence of death: nearer at leaſt than St. Chryſoſtom, and St. Jerome, the one ſaying it is a Hebrew word, meaning that "*the Lord is come*:" the other rather a *Syriac*, in that ſenſe, "*Our "Lord is come*." Moſt probably it was neither without its neceſſarily following, that it is, as I firmly believe it, an old *Gallic* word, in the very ſenſe above ſet forth.

TREASON.

This is one of the words in current uſe, of which the eveſtigation of the origin is ſo greatly diſ-

* "If any man love not the Lord Jeſus Chriſt, let him be "*Anathema, Maranatha*." St. Paul, 1 Cor. xvi. 22.

couraged

couraged by the too eafy acceptance being eſtabliſhed of a derivation utterly unlikely to be the true one. That of the word *Treaſon*, from the French *Trahiſon*, or from the Latin *traditio* and *tradere*, had ever appeared forced and ſuſpicious to me, even before I had ſeen ſo much cauſe for rejecting French derivations in general, for this plain reaſon that they are for ever running away from their own proper primordial language.

The origin aſſigned for that word is, that certain intimidated Chriſtians fell under the opprobrious appellation of *traitors*, becauſe they had delivered up (*quia tradidiſſent*) to the Heathen powers, certain holy books in their poſſeſſion; but this carries with it no face of probability.

Even the leſs far-fetched caſe of delivering up ſtrong holds to an enemy (whence the Latin word *Proditio*) is too particular for a crime of ſuch general deſignation as *treaſon*, eſpecially divided into *petty* and *high*.

Here the analiſis of this word, by means of the antient language, furniſhes, at leaſt, a more ſatisfactory ſolution. It may not, after all, be the right one; but I preſume, it will hardly be judged the leaſt probable.

Readily granting that our word *treaſon* comes from *trahiſon*, as that from *trahir*, to *betray*, all that I contend for is, that the word does not come from *traditio*, but from the antient Gallic *or-ay*, and with the common Celtic prepoſitive *t*, *t'or-ay*, thence *trahir*.

T. Prepoſitive. } Toray, Tray.
Or. Tranſgreſſive. } *Trahir*.
Ay or *Aw*, the Faith, or the Law. } to *betray*.

This *Or-ay* is radical to the Latin *Fraus* * (For-aw)

* *Fraus* in Latin does not merely ſignify the *act of defrauding*, as it is commonly underſtood, but alſo a liableneſs to an accuſation of *treaſon*. Its general ſenſe is a *breach of the law*.

to

to *proditor*, to the Dutch *Verraadt* (*For-awd*) to our Welſh *Brâd* (*For-aud*), to the Erſe *Braiteor* (For aith-eoir), and to the Armoric *Trahittur*, Traitor. But this laſt *Trahittur*, I ſuſpect of being rather a modern adoption of the falſe etimology of *traditor*. All ſignify a criminal breach of faith or duty, in a higher or lower degree.

A breach of Faith to the *Circle* or *Nation* was liable to the higheſt puniſhment: as in the caſe of betraying it to foreigners, or of domeſtic rebellion againſt *lawful* government. The puniſhment for this crime, I have great reaſon to think, proceeded antiently, in much the ſame manner as of thoſe now convicted of high treaſon *.

As to the plucking forth of the heart and bowels, previous to the burning, I look on it to remount to the higheſt antiquity imaginable, but to have been long altered from its original purpoſe, having been uſed, with a ſuperſtitious intention, on foreign captives of war, and thence adopted for the execution of domeſtic traitors.

It was cuſtomary for the *Sagart* (Sacerdos), a character different from the judiciary Druids, though of the ſame order of men, to rip up and cut forth the entrails of the victims, whether human or brute, and thence to pronounce their preſages of future events.

But, in caſes of breaches of *faith* to private perſons, ſuch eſpecially as a wife's poiſoning or murdering her huſband, a ſervant his maſter, the crime was deemed *petty treaſon*, and the puniſhment was reduced to ſimply burning, in the manner precedently mentioned.

* Beheading was a kind of death borrowed from the Romans. *Hanging*, *burning*, and *ſtoning* were the common capital executions in the Gauls.

FREE.

F R E E.

This word has two ſenſes, of not a little affinity. They derive however differently. In the ſenſe of abſolute liberty, it comes from *Fuor-Ee*.

Fuor, privative.
Ee or *i*, tie. } Free.

Analogically to which, the Latin forms its word *liber*. *L'ee-ibh-er* *.

L, Prepoſitive.
ee, or *i*, tie.
Ibh, privation, diremption.
Er, idiomatic. } Liber.

Free, ſignifying a perſon entitled to the privilege of a town, or community, is a contraction of *Barry*; it is equivalent to *Burgher*, or to *Burman*.

C O R O N E R.

This officer has been ſuppoſed to take his name of office from his "*dealing wholly for the King and* "*Crown*." The truth is, that it has nothing to do with the *Crown*, the word being forced into that ſenſe, from that vein of complaiſance to the regal form of government, which made every thing and every word be referred to it, that furniſhed any the leaſt handle for the compliment.

Coroner is purely a contraction of two words, the one ſignifying a *corpſe*, the other *inſpection* or *cognizance*.

* Our word *Leather*, the Dutch *Leer*, derives from this *Lee* for *tie* (t'ee) for its being antiently in uſe for the traces of horſes, and in general, for all manner of *ligature*. On the like principle, we give the general name of *Pewter* to the metal made uſe of at firſt only for *pels*, or ſpoons: thence *Pel-t'ar*; the *l* liquifying as uſual, makes it ſound, *Pewter*.

In the old language it ſtood thus—*Corph-Conner*. The *c*, by the general rule, aſpirating, the two words eaſily enough, in their coalition, ſlid into *Coroner*.

Corph was the antient Britiſh word for *Corpſe*; thence *Corph-lan*, a church-yard, or incloſure for corpſes.

Conner ſignified an inſpector. It derives from *Con* or *Ken*, to know, to take *cogniſance* of any thing; as in *Ale-conner*, the officer who took *cogniſance* of the meaſures of ale: *Corph-conner*, the inſpector of dead bodies, who was to take cogniſance of how they came by their end; thence the *Coroner's Inqueſt*. It muſt have been an office of much higher antiquity than that of *kings*, in the preſent ſenſe of that word.

REGIMENT.

This word is a variation of the antient word *Reich-mot*, as *Parliament* is aſſumed to be of *Parley-mot*. *Reich-mot*, certainly not from that barbarouſly imagined word of *Regimentum*, ſignifies a body of men martially appointed, arrayed, and collected out of any particular ſhire, of which it bore the name, as in France, *Regiment de Champagne*, &c. or, as we would ſay, the *Reichmot* (Regiment) of *Surrey*, of *Middleſex*, &c. *Reichmotes* were preciſely what Tacitus calls *catervæ nationum*, ſpeaking of the battle of Caractacus. Each ſhire was then a nation, and every regiment conſiſted out of the picked men or *militians* of the ſhire; ſo that, on a coalition of the ſhires into one great nation, the formation of regiments promiſcuouſly out of all the ſhires needs not be conſidered as a deviation from the antient practice. On reſtoring however the militia by a law that ſhould indiſpenſably enroll every ſubject capable of bearing

ing arms, and injoin him hours for diſcipline, compatibly with any occupation or calling whatever, as was the practice of Greece and Rome in the days of their liberty, the regiments of ſuch militia naturally formed out of the reſpective ſhires could not but bring great and eſſential advantages, and none greater than that of rendering that ſpurious and ever dangerous ingraftment on our conſtitution, a ſtanding army, totally unneceſſary; but then the militia muſt be ordered in quite another manner, than the ſickly, faint, inadequate, form into which it has been thrown, by way of ſaving appearances of complaiſance to the party of liberty; and, at the ſame time, of doing it ſo ſlightly and ineffectually as to let it die of itſelf.

The *Coronel*, or *Colonel* of a *Reich-mote*, is an interverſion of the word *General* (*Ken-er-al*), who was commonly the Sheriff of the ſhire or county: its *Vortighearn*: the *king*, in ſhort, ſubordinate to the *Baron* and the *community*, and ſometimes himſelf the *baron*, though not neceſſarily, the privilege of a *baron* being an *exemption* from war; a privilege rarely renounced by our preſent *barons*.

MYSTERY.

The common definition of this word, when derived from the Greek Μυςηριον, is ſome *arcanum* or ſecret, known but to a few, relative to ſacred things, and incommunicable to any but initiates.

This incommunicableneſs does not eſſentially belong to the word, any farther than as the Greeks applied it to ſacred things, which were not to be profaned by divulgation. Cuſtom here eſtabliſhed, as it does in all words, the idea. For, otherwiſe, the origin of the word itſelf, the Celtic *wiſt*, from *wiſe* (ſapiens) is rather contrary to the

definition of *ſecrecy*. It ſignifies *knowledge*. It is the radical of *hiſtory*, and of *miſtery*, the knowledge of any thing, whether of ſublime theology or of mechanical callings *. A play was ſtiled a *Hiſtory* or Myſtery, from its being a *hiſtorical* repreſentation. It is the radical of the Latin *Hiſtrio*, the actor of ſuch *miſteries*. In antient Britain the word *Myſtery* had no ſort of theological meaning annexed to it. The Arabs, to expreſs *myſtery*, uſe the term *Gheib*, which ſignifies a fable.

TRAGEDY and COMEDY.

Tragedy is one of theſe mongrel words, ſo natural and ſo frequent, where one country adopts a cuſtom from another, and compounds the deſignation of it by a word which partly retains the foreign origin, and partly a word of its own, from being more obvious and current. Such is the Ωδη, the known Greek word for a *ſong* or *recitative*: but as they probably borrowed from Italy, the cuſtom of celebrating the feſtival of

* The word *calling* here is not from calling, a *vocation*, but from *cal*, learning in general. It alſo ſignified a *candidate*, learner, or ſtudent, whence, by the bye, I much ſuſpect the expreſſion of Matthew (xx. 16.) πολλοι γαρ εισιν κλητοι ολιγοι τε εκλεκτοι, to be at bottom an alluſion of the tranſlators, in order to expreſs the ſtronger the meaning of the original, which had probably ſome ſuch cuſtom of examination for probation (as what civilized country had it not?) analogous to the Celtic ritual of admiſſion. If this idea ſhould not be groundleſs, as I am very certain it has nothing ſtrained, or contrary to ſenſe, or to *religion*, the tranſlation would be, "Many are *candidates*, but "few are *choſen*." Compare this with the preſent tranſlation: *Many be called, but few be choſen.*

Called preſents there a vague, indefinite ſenſe, and Κλητοι may have no more affinity to καλειν, than *calata comitia*, undoubtedly has to it, held at Rome for the election of the *candidate*, *pontifices* and *flamens*. With us, it was the day of *Gala*, (of *White*) Whitſunday, or *Pent-ich-ghaſt Gemot*, for the conferring *orders* on Druid candidates.

Bacchus, which is undoubtedly a Celtic archaiſm, they made the old Italian word *Trahea*, waggon, or *Tunbril*, a part of their Τραγωδια, a ſong from a cart or waggon, probably juſt in the rude mannet, in which Theſpis brought it to Greece:

Dicitur & plauſtris vexiſſe poemata Theſpis. Hor.

In Greece, it received that great improvement, which made the word loſe ſight of its original. But ſurely, nothing can be more forced than the deriving Τραγωδια, either from the reward of a *goat* being given to the poet, or from the characteriſtic ſacrifice of goats to Bacchus on his feſtival. I know of no worſe etimologiſts than the *Greeks*, except the *Romans*.

Comedy as little owes its origin to the word Κωμη, in the ſenſe of village, becauſe ſuppoſed to be originally acted in *villages*. It was, for its ſubject being mirth, or familiar life, antithetically diſtinguiſhed from tragedy, which turned upon ſerious, ſublime, or mournful ſubjects. *Comus* then, the Deity of pleaſantry and mirth, offers a very natural etimology; and I confeſs, I cannot ſee why Voſſius ſhould be unfavorable to it.

NEPTUNE.

An objection having been, as I was told, particularly ſtarted to this word, of which I have, (p. 8.) of my precedent pamphlet, given no more than the ſummary definition, "*the Ruler of the "Sea*;" I offer here this ſupplement to my deficiency.

The analiſis of this appellation, which was originally given by the North-weſtern Druids to the appropriate *ruling Spirit of the Waters*, ſeems to be, by the rule of contraction, of which there are numberleſs examples, a co-aleſcence of *Ne-up-t'une*.

Ne,

* *Ne*, negative,
Up, riſing.
T'un, the water. } *Neptune*.

Importing the power not only of ſetting bounds to the ſea, againſt its overflowing the land, but of quelling its ſurge or riſing.

An idea ſurely not unnatural to the ſimplicity of thoſe ages, in which the word was firſt compoſed: "*He bindeth the floods from overflowing.*" Job xxviii. 11.

It was this power, his own want of which the famous *Canutus* meant to ſhow, by ordering his chair of ſtate, with himſelf in it, to be ſet at low-water mark, by way of rebuke to the flattery of his courtiers.

In the Scandinavian, the very idea is, with a ſtriking analogy, preſerved in the name of the Deity of the ſea, *Nichuder*, which imports the like controul, as it were, "*Water, thou ſhalt go* "*no farther*;" or, more emphatically, the ne-plus-ultra of the waters, ſo that *Neptune* and *Nichuder* are nearly equivalent †.

In the Greek name, Ποσειδαων, Neptune has been by ſome etimologiſts metonimically for the ſea itſelf: quaſi ωοσι δεσμον εχων, *having chains on his feet*. This, though confirmative of that controul of the ſea, which gives the Latin name for *Neptune*, I think too quaint and too forced for me to

* *Ne-up*, in this very ſenſe, is to be found in *Ne-up* tides, whence *Neap-tides*, or tides not riſing high.

In *Tun*, the *t* is prepoſitive, and *un*, in the ſenſe of water, is radical to *unda*, to *mundus*, which originally ſignifies *cleanſed by water*, as *purus* by fire, πυρ.

† The forming definitions by privatives was (as has already been remarked) very common in the elementary language. *De-up*, for *deep*; *De-all*, for *dale*, or *de-hill*; *De-uns*, or *de-owings*, the point at which the waters are ſtopped by the ſand-hills, or *Downs* (Dunes) from *de* privative, and *und*, water.

Downs for plains, forms quite differently.

avail

avail myſelf of it. Many conjectures have occurred to me on the origin of Ποσειδαων, of which I offer here, what has appeared to me, the leaſt unſatisfactory one.

Ποσειδαων is manifeſtly not a Greek compound word, no ſillable of it preſenting a probable ſenſe, which being in truth the caſe of moſt of the names of their deities, ſtands uncontrovertibly an indication of an origin, either foreign, or exiſtent in a loſt language. There are then few names of the Greek Deities that may not be traced into the elementary Celtic: but this word Ποσειδαων has hitherto, to me at leaſt, eluded that reſearch, unleſs the following exception to the general rules of their derivation from their reſpective attributes, or proprieties, may be thought admiſſible.

This name then ſeems to me to have been taken from a place of great celebrity for a temple of Neptune, and which appears to have been of an antiquity ſo remote, as abundantly to authorize the opinion of the Greeks having, poſſibly, taken thence the name of the God of the ſea. This temple was at *Poſſidonium*, which certainly did *not* take its name from Ποσειδαων, the Grecian name for *Neptune*, but from its local ſituation on the Eaſt ſide of Italy, in like manner as *Leſtrigones* which carries the like ſenſe. More probably then, this temple furniſhed to the Greeks this name of the Deity, much as the Italians now diſtinctively ſay, the Lady of Loretto, leaving out the proper name of *Mary*, as the Greeks did both the name and the word Deity, uſing, for brevity's ſake, only the word Ποσειδαων. Now, readily granting that the Greek language was perfectly familiar in thoſe very parts of Italy, where this temple ſtood; yet, if the reader will but conſider, that there is barely a poſſibility (probability there is none) of ſuch a coincidence as that of a part of a

country,

country, a local poſition, having identically the ſame appellation as the Grecian deity, in a country too where the name of Neptune was the prevalent one; and he will hardly not allow that there is ſome grounds, ſome color, for this conjecture. *Poſſidonium*, as the name of a place, has an evident meaning; as the name of a Greek deity, it has no meaning at all, or at leaſt, that has been hitherto diſcovered.

As to *Amphitrite*, whom the fable has married to Neptune, nothing is ſo plain as the derivation of it; not moſt certainly, as has been ſaid, from *tero, tritus, quod terram mare undique terat*, the ſea wearing away the land which it encompaſſes, but from its actual encompaſſing the earth.

Amphi, round.
Tir, earth.
Ite, going.
} AMPHITRITE, *Terram ambiens*.

If any one ſhould here object that *tir* (the radical of *terra*) is not a Greek word, that γη is the proper term, the anſwer is at once general and juſt, that many antient Celtic words are very good Greek when in ſillabic compoſition, which have not the ſhadow of Greek out of it. This was what Plato very clearly ſaw, when he adviſed the ſeeking for the roots of his language, in thoſe that were called *barbarous*, which, by the way, and as before obſerved, is only a word for ſtrange or remote.

LECHS, or CROMLECHS.

Few words have more than this exerciſed the penetration of our Britiſh antiquaries. I ſubmit here to better judgment, my ſolution of both.

Firſt, As to the derivation of thoſe words, analogy offers a reaſonable aſſiſtence.

In

In Britany in France, at a place called *Carnac*, there exiſt to this day ſeveral ruins of an antient *Carney*, or place of judicature, whence it takes its name; as Weſtminſter-Abby was once called Thorney (*the Carney*) Abby, from that circumſtance. I repeat this with pleaſure, as it may ſatisfy ſome readers to find, that the vety ſpot in which the law is at this inſtant adminiſtered was, in all human probability, that in which the Britons held their courts of juſtice for ages before the Roman invaſion, and before the Saxon (poſſibly) revindication of the territories of their Britiſh anceſtors; that is to ſay, if they were the *Æſtii*, or a branch of the *Æſtii*, as there are great reaſons for believing that they were.

However, in the *Carnac* of *Britany*, there are extant ſome antient ſtone-monuments, which, if not exactly *Cromlechs*, or if only *Gorſwydhs*, *Barpens*, or head-ſeats of the Druid barons, or judges, afford, in the name current for them in that country, a ſatisfactory conjecture, as to the meaning and propriety of certain monuments of ſomething of that nature here in Britain, being called *Cromlechs*; of which the capital *Lech*, or impoſt-ſtone, gives the name to the whole of the monument itſelf, as well as of the *area* or circle, which it ſerves to crown; upon the ſame principle that in Britany, *Lech-a-ven*, or *Lig-a-pen*, which ſignifies the ſtone lying a-top, was the generical name of the impoſt, or architrave ſtone, ſupported by two or more jambages.

In Britain and Ireland the name of *Cromlech* was more particularly appropriated to ſuch ſtone-monuments, many of which are ſtill extant, as were generally conſtituted of three jambages, or ſupporters of a *lech* or large ſtone, horizontally reſting on the tops of them.

Now, according to deſcription, the remains of the *Carnac* of Britany, called *Lech-a-pens*, or, at leaſt, the greateſt part of them, are no more than *Gorſwydhs*, or *Barpens*, the ſeats of the head Druid barons or judges; whereas our *Cromlechs*, or *Lechs*, bearing on three jambages, had probably a more important deſtination. They were certainly not ſo called from the circumſtance of the people *bowing* to them, out of the veneration which they probably paid to them, and without in the leaſt denying that the ſillable *crom* implies the idea of bowing, from *cir* (*incurvatio*), but becauſe the derivation preſents itſelf more naturally in its analogy to the word *Lech-a-pen*, or *Lech-a-ven*, uſed for any impoſt-ſtone.

Cromlech appears then a contraction of *Cir-hum-lech*, or *Cir-um-lech*; *Cir*, circle; *hum*, on; *Lech*, the ſtone lying on the top of the circle.

This *impoſt-lech*, or *top-ſtone*, would then unforcedly give its name to the whole monument, becauſe, in that very ſtone, there reſided capitally the ſacredneſs, which it communicated to the ſtones that ſupported it, and to the circle or area which it covered, or as far as its influence extended. This will appear more clearly, from a conſideration of its uſes, for it had more than one. *Cromlech* being a general term for ſuch ſtones as were impoſts or architraves to three uprights: as *Kerne* was a common term for a *church*, a *court of juſtice*, a *circular* ſepulchral monument of *honor*, or of *infamy*, for any *circle* in ſhort, as in French, to this moment, there is *Cerne*, and *cerner*, in that ſenſe. Thus alſo the word *Llan*, in the antient Britiſh, was generical for any incloſure, a church, and, in compoſition, a *church-yard*, an *orchard*, a ſheep-fold, &c. *Kil*, in the *Erſe*, had, it ſeems, the ſame meaning and latitude; ſignifying an *incloſure*,

thence

thence it came to expreſs a *Cell*, a *Hall*, &c *. It is the radical of *Celare*.

From all the lights then, which remain of the deſtination of the *Cromlechs*, there is no ſufficient reaſon to conclude, that they were deſigned either for *ſacrificial* or for *ſepulchral* purpoſes. Not that but, for this laſt eſpecially, they might, on occaſion, ſecondarily ſerve: but, moſt undoubtedly, this was not their primary deſign.

Their general cauſe of inſtitution ſeems then to have been, at once, of a judiciary and of a religious nature. Inſtead of being called *bowing ſtones*, they would have been more properly termed, aſylums, or mercy-ſtones †. They were alſo in uſe for adminiſtring oaths to parties; and, in both theſe qualities, were in the moſt antient times diffuſed all over Europe. They ſerved alſo for repoſitories, or *Kiſt-vaens*, of conſecrated treaſures.

* More glad of ſeizing an opportunity of throwing what I conceive to be a ſatisfactory light on a *Britiſh* antiquity, than on any *Roman*, *Greek*, or *Egyptian* one, I offer here the true etimology of the two words, *Ludgate*, and the *Fleet*.

Ludgate is a pleonaſm. The modern word *gate*, being explanatory of the preceding ſillable *lud* or *lid*, which, in the antient language, ſignifies a *gate*. The other city-gates loſt their generical name of *Lid*, in ſome acceſſary, as *Dowgate*, from the water, *Biſhop's-gate*, &c. *Ludgate* retained it, on the account of its acceſſary. *Holl*, or *Hil*, *Hil*, or *Hollid* was contracted into *Hlid*, the gate of the *Kil*, or *Hil*, the *College-gate*. York had a *Calmanlid*, a *College-gate*, from *Hal-meyn-lid*. *Kal* being there relative to the *Abury*, or *Al-Meyn*, ſo famous under *Septimius Severus*, whence the town had the name of *Eboracum*, not to *Cal*, a wood, a miſtake which was alſo made as to *Holbourne*, where *Hol* is not *wood*, but *Cel*, *Cil*, or *Hol*, a College.

The *Fleet* took its name from the aſpirate *h* converting into *f*, and making of *hlid*, *flid*, and at length, *fleet*.

† In that quality, they were called *Naids* or *Nawths*, and were grown ſo numerous, as to be a nuiſance, both before and after that Chriſtianity was eſtabliſhed. *Naid* ſignified grace or indulgence, in oppoſition to the rigorous courſe of the law. It is the *Meyn-ni-eys* of Britany.

But, in Britain and Gaul eſpecially, where the barons or judges would occaſionally repair to try cauſes in the open air *, and in the place moſt conſpicuous, or otherwiſe moſt convenient, ſuch *cromlechs* would be erected, not only near the circles or carns, but in places where no circles or carns ever probably exiſted. A *baron* of a certain diſtrict would, for example, chuſe that ſpot for the *cromlech*, or examination of parties upon oath, which would beſt accommodate himſelf or the people.

This ſwearing upon theſe ſtones was a practice of primitive antiquity. In Italy, this *cromlech* furniſhed the expreſſion of ſwearing *per Jovem lapidem*, which, very plauſibly, conſidering that various divinities were worſhiped in the form of a ſtone, ſometimes a rude artleſs one, like the *impoſt-ſtone* of the *Crom-lechs*, gave the idea of Jupiter being called *Jupiter Lapis*, not to mention collaterally the fiction of Saturn's ſwallowing a ſtone in his ſtead, which has probably an allegorical meaning; but, in this view of ſwearing, *per Jovem lapidem*, the derivation is not ſtrictly juſt. This *Cromlech*, being in fact the *head-ſtone*, was called in the Celtic deſcriptively *Y-Hoff* †, or *the head*, which ſpecifically anſwers to *Cromlech*.

* It is very obſervable that, under the Druidical diſpenſation, they thought they could not adminiſter juſtice too manifeſtly, in the open air, and in the face of broad day; whereas, for their divine ſervice, or doctrinal inſtructions, they thought they could not ſeek the covert too much, in gloomy groves, ſequeſtered cells, ſubterraneous caverns, and eſpecially, in the dead of the night.

† The reader will pleaſe to ſtop here one minute, to conſider the propriety of this analitic method for underſtanding the Greek and Roman mithology. In this word *Jove* or *Jovis*, which laſt was often nominatively uſed, and is, in fact, ſo irregularly, the genitive of *Jupiter*, though a very different word, the common etimology pretends that it comes from *Juvare*, to help. The Celtic will tell you, that it comes from *Y-Hoff*, the *head* or *principle* of all things. *A Jove Principium*. Analogically to this,

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The parties ſwearing by it were not allowed to touch it, and indeed, in ſome places, it was ſet too high for them to reach it; it was therefore on the *jambages*, or ſupporting ſtones, they laid their hands, when they pronounced the preſcribed formulary on the occaſion. Theſe ſtones were called ARÆ, and only the top, or *high ſtone*, ALTARE. But it was the *araæ* they touched.

Tango aras.

Virg. Æn. Lib. XII. ver. 196.

Araſque tenentem,
Audiit Omnipotens.

Æneid, Lib. IV. ver. 219.

The uprights, or jambages, being the *Araæ*, and the *Lech*, or *Architrave-ſtone*, the *Altare*, or high ſtone (*Alt - ar*) give a tolerably juſt idea of our antient Britiſh *Cromlech*.

The form of the antient altars having been, in ſubſequent times, changed to ſomething more regularly modelled, more ſhapely, and nearer to a cube, does not in the leaſt invalidate the conjec-

he was alſo called *Janus*, for the very ſame reaſon, *Y-Han*, or *I-an*, the *Head*.

Han, *hen*, *an*, *en*, all ſignified the *Head*. Thence *I-an-year*, the *head* of the *year*, or ſpring. Εαϛ, with the Celtic prepoſitive *y*, the year; in Latin, *Januarius*; French, *Janvier*; Ital. *Gennaro*; Spaniſh, *Enero*. Nothing ſo frequent as rejecting the initial *h*, *g*, or *k*. Here you have a plain, unforced account, how the *Etruſcans* came ſo ingeniouſly to tipify the firſt day of *January* by a double head; one old, looking back to the old year; one young, looking forward to the new one.

Strictly ſpeaking, *Jupiter* has no genitive. Etimologically written, it would be Z - Eu - Pater. Sinonimous to which, is *Theutates*, but leſs latiniſed.

The, the.		
Eu, good.	}	Theutates, the good father, or Jupiter.
Tad, Father.		
Es, idiomatic terminative.		

Thoth is a contraction of *the God*, or *the Good*.

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ture of their having been originally in the form of our Cromlechs, ſuch as ſome of them remain at this inſtant. A *Lech* differs from a *Cromlech*, in that it means the top-ſtone of a *Cromlech*, or any ſacred ſtone; whereas *Cromlech* expreſſes its adjunct ſtones and circle underneath it. They were promiſcuouſly uſed.

There is alſo reaſon to think that though almoſt all theſe *Cromlechs* were applicable, or in uſe, for judiciary purpoſes, and conſequently all in great and ſacred veneration, they were not all alike extenſively privileged. Their quality of *Naid* or *Nawth*, the Britiſh word for an *Azylum*, was common to all *Cromlechs*, but not in an equal degree of power or convenience.

Probably the ſame *Carney* might have one or more of theſe *Cromlechs*, according to the exigence and number of cauſes depending, as there are more courts than one in Weſtminſter-Hall; or every particular judge, who would be at the expence of it, might have his own appropriate *Cromlech* *, either in ſuch a Carney, or in a place remote from one; or ſome might be erected commemoratively of any ſignal event.

But, though nothing is more ſure than that the Druidical ſiſtem included a variety of devotional or conſecrated ſtones, ſpirit-rocks, Taliſmans †,

* The *Pouqueleys*, or Druid monumental remains in Jerſey, are, as to the name, which is ſtrictly of the ſame ſignification as the *Lech-a-pens* of Brittany, probably rather *Gorſ-wydhs*, or *Jubes*, than Cromlechs; or at leaſt moſt of them.

† A *Taliſman* was not an image, as ſome have erroneouſly thought; but, in thoſe times and countries, when and where the opinion of *magical characters* prevailed, a ſtone bearing ſuch *ſignatures*: it derives from *Talwiſt*, miſtic lore, and *Meyn*, a ſtone. *Talwiſtmeyn*. It was ſomewhat in the nature of the *Baſilidian Abraxides*. *Boiardo*, *Arioſto*, and other romance-writers, have made a great uſe of theſe *marmi incantati* in their fictions.

Tolmens,

Tolmens *, Rock-baſons †, Gigonian ſtones, land-marks, circles, or *Caerns* of different kinds, *Gorſ-wydhs*, *Barreichmund-ſwiths* ‡, and other forms of ſtone-monuments; and that, conſequently, there is no neceſſity of ſtraining for two kinds of *Cromlechs*, for the ſolution of any difficulty about their apparent difference of deſtinations; it appears, I repeat it, that they had not all the ſame degree of privilege, or of reverence, belonging to them.

There were then ſome *Lechs* or *Cromlechs*, which, from their ſituation, cauſe of erection, defect of ceremonies, or other circumſtances, were ſimply ſacred for their altar-form, or judiciary purpoſe, and, whoſe privilege of ſanctuary or refuge, was ſtrictly confined to the perſonal touch of the party who had recourſe to their protection; whereas, in Carneys, or particularly hallowed circles, one of theſe Lechs, or Cromlechs, conſtituted the *cove* or *head*, being upborn by its ſtone jambages or *aræ* to keep it from the earth, that center, according to the Druidical doctrine, of all evil and of all impurity. This was in the *Conch* of the *Nave*, or chancel, the crowning *adytum* or *penetrale* of the hallowed circle. Its *area* was, in the ruder ages,

* *Tolmen* is a ſtone with a myſtical hole or perforation in it. Mr. *Borlaſe* has very juſtly explained it.

† The antient Britons were, not only in their *civil* character, remarkable for a ſpirit of cleanlineſs in their perſons, which would defend the homelineſs of their garb, principally of ſkins for the common people, and of robes of ermin for the higher barons, from any idea of diſguſt; but eſpecially in their religious ceremonies, for ablutions that might vie, in exactneſs, with the Mahometan *abdeſts*. All their *circs*, or *churches*, had *fonts*, or rock-baſons. Such a diſpoſition would much prepare a favorable reception of the doctrine of baptiſm.

‡ *Bar-reich-mynd-ſwyths* were a kind of *Gorſwyths*, *Barpens*, or eminent ſeats or benches of juſtice, the ſeats of the pariſh juſtice of peace. We have this word ſpecifically preſerved in the word *Bermondſey*. *Bearbinder's lane*, is an abbreviation of *Barreich-mynder's lane*, the lane of the pariſh juſtice of the (*mynd*) peace.

partitioned

partioned off, probably with nothing but a quick-set hedge of evergreen, or boughs so plashed as to render the interior impenetrable to the sight. In time, they came to present a more artificial balluſtrade form of rails, or lattice-work, but ever with a rigorous attendance to privacy; in which they were long imitated by the Christian Eccleſiastics, who ſucceeded to them, and who ſeparated this *cove*, or part of the church, indubitably taken from the Druidical form of this chancel, by a veil, *antipendium*: which laſt might indeed allude to the *veil of the Jewiſh temple*. This cuſtom, of privacy of the chancel, has been in more modern times diſuſed, and reduced to terms of only a reſpectful ſeparation from the nave or body of the church.

Theſe boughs or rails, were called *cancelli*, from being the *head ſpot*, or *high-altar-piece*. Here ſtood the *Lech*, or *Cromlech*, ſupported by its three jambages, and was perhaps the prototype of the oracular tripod of Apollo *. It was, by the modern Greeks, called the Βημα, probably from the ſteps of aſcent from the chancel neceſſary for officiating at the *Cromlech*, its elevation conſidered. The *Manicheans*, who were only half Chriſtians, half Druids, retained ſo high a veneration for this *Cromlech*, or Βημα, that they kept a feſtival day in honor of it.

However, it was a *Cromlech* of this kind, which, being itſelf ſo ſacred as to have the people ſwear

* It was not the only thing by many that the Greeks had, directly or indirectly, from the Britiſh or Hyperborean Apollo, whom they converted into a real deity, with the Britons nothing more than a much reverenced luminary.

The proof of this origin of a number of the Grecian cuſtoms, and eſpecially of their mithology, would be far from difficult: but this is not the place for entering on that ſubject.

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by it, though not *on* it, as on other more trivial, and leſs inacceſſible *Cromlechs* *, that conſtituted the Kiſt-faen, *Meyn-kiſter* or *Minſter*, the precincts of which were (as before obſerved) ſo extenſive. But as the ſtone itſelf was inacceſſible to any but to the abbot, to the head Druids or guardians of the *Minſter*, the laying claim to the ſanctuary was effected by only touching the chancel, and invoking the *Cromlech* or *Minſter*.

This chancel alone was in ſuch veneration from the ſacredneſs communicated to it, by the *Minſter* or *Kiſtvaen*, to which it ſerved as a fence, that the bounds or verge of the *court*, or *choir*, were called, by metonimy, the *chancel* †. A circumſtance which muſt have even paſſed the Alps, or had ſomething of a ſimilar nature exiſtent in Italy, ſince Cicero metaphorically makes uſe of the word *Cancelli* ‡, for bounds or limits: and certainly this word never meant the bounds of *poſſeſſions*, or of provinces.

* Much as in the Roman Catholic countries there are ſome croſſes on the road ſide, and others on their altar-pieces; all of the ſame form, but have, practically at leaſt, different degrees of veneration paid to them. *Cromlech* then was the generical name of the *form*: *Minſter*, that of diſtinction or ſpecial privilege from certain ſituations of them.

† The *chancel* derives from *can-cell*, a head-receſs, or *cell*. Some receſſes or cells were under ſhelter, ſome not. The range of cells collateral to the choir, on each ſide, were doubtleſs covered. The two ranges formed the cells, *Heils* or *Hels*, from which the *Circs* which had ſuch *exedræ* (for all *Circs* had not them, becauſe all *Circs*, or churches, were not colleges or minſters) were ſtiled *Alata Templa*.

‡ "Si extra hos *cancellos* egredi conabor quos mihi circum-"dedi." *Cic. Orat. pro Sextio*. This is no wonder. Italy had its ſanctuaries in the earlieſt ages, as well as Britain. In the time of Tiberius, they were grown ſuch nuiſances that he was forced to aboliſh them. In King Ethelbert's time, they were, it ſeems, remarkably numerous in England.

There can hardly then be a very ſolid reaſon aſſigned why the altar-piece of Weſtminſter-abby ſhould not, at this very moment, ſtand on the identical ſpot, which was the ſeat of a *Minſter*, or *Cromlech*, perhaps thouſands of years before the exiſtence of the temple of Apollo, which took its name of Carneus from *the Carney*, or *Thorney-abby* of Weſtminſter, and before the ſanctifying that precinct by erecting a church on it, to the honor of St. Peter, in the London Albury. Moſt probably too connectedly with the *Carney*, or ſubſtitutively to it, Weſtminſter Hall now ſtands where the antient Britiſh courts of juſtice were held, many ages before the invaſion by Julius Cæſar; ſo that, well conſidered, not the antiquities of Rome, nor of Athens, nor of even Egypt itſelf, can well be traced to a period more remote than our own, and traced without any the leaſt illuſion of the imagination; and even under all the diſadvantages of our having ſo little literary guidance, ſo little aſſiſtence from fragments of monuments, and ſcarce any thing to light us through thoſe dark primordial times, but broken rays and deſultory glimpſes of perception.

DRACONTIUM, OR SERPENTINE TEMPLE, AND TEMPLA ALATA.

The modern names of *Dracontium*, and of *alata templa*; the one meaning ſimply a circle or *church*, the other a winged circle, were purely owing, like ſo many others, to ſuch miſtakes of antient words, as aroſe from ſimilarity of ſound, the rectifying of which throws on the antiquities of Britain a light that cannot be but ſatisfactory to

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thoſe who prefer the ſimplicity of truth, to the marvellouſneſs of falſity.

For the word *Dracontium* then, there were two coinciding reaſons.

Firſt, The *circles* or *churches* (for they are ſynonimous), were originally formed or built by the Druids. Among their names, for they had many, was that of *Drac*, or *circle-maker*; this alſo ſignified a *Dragon*. One reaſon this for the word *Dracontium*.

Another: Such circles had commonly ſanctuaries, *Lechs*, *Cromlechs*, *Meyns* or *Minſters*, belonging to them; theſe were called *Naids*, and, with the particle *tir* annexed, expreſſive of the precinct-ground or *verge* of their influence, this would give *Naid-tir*. Now *Naidr*, ſignifying a *ſnake*, can there be any thing forced in the preſuming that, as the Druid churches became exploded by Chriſtianity, the name of *Snake temples*, as the more invidious, or contumelious, might ſupplant the real one of *Sanctuary-temples*?

The circle's repreſenting the coil of a ſnake, either in its outline, or inward circular partitions, I might adduce as a farther reaſon; but I think it rather too quaint, too forced, to be the principal cauſe, though it might contribute to give ſtill more foundation for the miſnomer, and help to fix it: As to the *Alata templa*, I take this to be obviouſly a miſtake of the like nature.

The collegiate circles of the *Alburys*, or *Cantalburys*, had collaterally to them, a range or ranges of *Heills* or *Halls*, both for the inſtruction of youth, and the adminiſtration of juſtice. Theſe were called Heils, or Halls; thence our *Iſles* of a church. Thence, in Gaul, they were ſtiled *Ailes*, wings, a term confirmed by ſome affinity of form, anſwering to the πτερον of the Greeks, and, in time,

generaliſed to ſignify the out-buildings of any fabric, ſacred or prophane. This was, however, not unlikely the origin of the *Alata templa* of the Druids, and indeed of thoſe of Chriſtianity *.

* In theſe *wings* metaphorically given to the ſerpentine temples, you have moſt probably the genuine origin of that abſurd imperſonation of them, in the *winged ſerpents*, *dragons*, or *griffins* (*Cir-effins*, a word expreſſing a *ſnake temple*); eſpecially too, as in thoſe temples, it was of old cuſtomary to depoſite conſecrated treaſures. I would be loth to be too poſitive, that *Strabo* did *not* miſtake *Lechs* (or *Cromlechs*) for the Latin *Lacus*; and thence tranſlated it λιμναι, and why not, as well as ſome hiſtorians took the Celtic *hatchets* for acetum, *vinegar?*

A ſingle rock unluckily fallen a-croſs a pathway on the Alps, was enough to obſtruct Hannibal's whole army: this a few Celtic *hatchets* would clear away in a few inſtants, which a thouſand tons of vinegar (*acetum*), if he had had ſo much in his camp, would hardly have effectuated in as many years. As theſe *Lechs* then were *Kiſt meins*, *lapides cuſtodiæ*, in every ſenſe, and, in that quality, not only ſafe-guards of men, but of treaſures, whether conſecrated, or depoſited there for ſafety, might not the word *Lech*, by its ſound, impoſe on *Strabo*, a Greek? Who can conceive that *lakes* were not more proper *reſervoirs* for fiſh, than for treaſure? It is barely poſſible, but very improbable, that they were put to ſuch an *unexampled uſe*. The lands on which the *Lechs* or *Aſylums* ſtood, might be ſold by the Roman conquerors; but *Lakes* were not commonly objects of property. The great temple of Tholouſe, which *Strabo* mentions, belonged doubtleſs to a *Lech* or *Cromlech*, not to a *Lake*, and was ſome ſuch *Minſter*, as the other *Meyns* or *Fanes* of Britain, or Gaul.

M. *Bourguet*, in his diſſertation on the Etruſcan alphabet, p. 15, takes notice of an extremely *rare* Greek word ΕΝΝΟΣ, in the ſignification of *Temple*, which he thinks may be the etimon of the Venetian *Zecca* or mint. This rather comes from *Z'ick*, to *ſtrike a coin*. But if ΕΝΝΟΣ, in the ſenſe of *Temple* or *Fane*, diſmiſſes its idiomatic terminative ος, and aſſumes the common Celtic prepoſitive λ or l, it gives preciſely our Britiſh *Lech*, the import of a *Cromlech*, itſelf the *Fane* or *Meyn*, and giving the name of *Temple* to the whole precinct or *Church*. Moſt of the Greek words, on a fair analiſis, will be found purely Celtic.

The *Druids* or *Dracs* were officially the guardians of ſuch treaſures. Thence the antient fiction of aſſigning the guard of precious things to *Dragons*. In ſhort, the winged dragons, and their guarding treaſures, may very well take rank with the hippogriffins, with fairy-dances in a ring on the green, and

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The Ναος of the Greeks for a temple, I take to have an origin, though purely Celtic *, different from our word *Nave* or *Nef*, to expreſs the body of the church. This rather derives from the connection of the *circle*, or main ſpot, to the *Hoff*, or *Hab*, the head (*Con-hoff*, *Con-hab*); this was the

with other productions of fancy and chimera, moſt of them to be traced to ſuch miſtakes, or childiſh play of words, which have not been the leſs ſeriouſly believed in the times of barbariſm and ignorance.

* Ναος, for temple, I take to be by a contraction frequent in the Greek and Latin languages, to ſtand for Κενεος; in which the *Ken* does not the leſs, for its not being at all Greek, enter into the compoſition of that language. This is the caſe of many other monoſillables of the elementary language. They are not Greek, but they contribute to form the Greek. The Celtic *car* for *heart*, is not Greek, but it forms Καρδια. Κεν is one of the old Celtic words for *head*, in which ſenſe it enters into Γινοσκω, *I ken*, or *kenow* (know). In Ναος for Κενεος, it means a *head place*.

If the reader ſhould here think I take an unwarrantable liberty, in preſuming the elliptic letters, I offer to his own conſideration the following examples.

Take the Latin words, *Naſcor*, *Natus*, *Natura*, and the French *Né*, for born. Analize them, and you will find that,

Aſcor, being but a *frequentative*,
Atus, a common idiomatic termination,
Atura, the ſame.
é, the ſame:

This reduces all theſe words to this ſingle, initial letter *n*, which offers no ſenſe. Reſtore the two elliptic letters, *ge*, cut off by the uſual tendency of languages to *contraction*, or to *euphony*, you have *genaſcor*, *genatus*, *genatura*, *gené*, in which *gen*, the radical of *generative*, of *kind*, of *beginning*, &c. and of hundreds more, gives a clear ſenſe: nor will it eſcape the reader, that *Ken*, head, and *Gen*, generative, have ſo great an analogy, as to be, at bottom, the ſame word. Nor is this the only word by many. *Notus*, in Latin, has the ſame origin as the Greek Γινοσκω, of which only the firſt Iota is elliptic in Γνωθι.

The poſtulate then of variation of the ſame words ſtands inconteſtable. Even in proper names, where one would the leaſt ſuſpect it, it is aſtoniſhingly great. *Alfred*, *Galfred*, *Aubrey*, *Jeffrey*, *Ambroſe*, *Alvarez*, and very poſſibly *Abaris*, are, at bottom, all the ſame name; though ſome of them preſerve ſo little of the family-likeneſs. They all derive from *Albury* or *Ambry*.

head-

head-ſanctuary or altar-piece ; collateral to this *Nave*, were the *Iſles* or *Wings*, the *Heils* or *Halls*. Such was the diſpoſition of the Druidical collegiate churches, which gave them the name of *Alata*.

There is, if I miſtake not, the remains of a Druid ſerpentine temple in Weſtmorland, called the *Shap*, a contraction of *The Ab*, the *head*. Here be it obſerved, that even the word *Nef* ſignified antiently a *ſerpent*, as if every thing had concurred to this denomination.

This head, *Hoff*, or *Cove*, was ſpecifically the place of the ſacred *Stone*, *Lech*, or *Meyn*, which was conſidered as the capital part of the whole precinct, whether an *Albury*, or a *Cantalbury*. It is now repreſented by the *altar-piece* and *chancel*.

And here I muſt entreat the reader's retroſpect to page 52, where *Conwont*, or *Coffwont*, it is the ſame word, is repreſented in its true connection with the antient word *Minſter*, which I have ſo much reaſon to think it is ſo far from deducible from the Greek Μοναςηριον, that, on the contrary, itſelf gave birth to that barbarous and falſe Helleniſm.

And ſurely, the more he conſiders the circumſtance of convents having been ſo familiarly multiplied in Europe, ſo very early after the prevalence of Chriſtianity, he will be the leſs ready to believe that *monaſteries* could derive their original of living in the ſociety of collegiate life, from the *example* of the *ſolitaries* or hermits of the Thebaid in Egypt : it is even *a contradiction in terms*, unleſs you will force the word μονος, from *ſingle* life, alluſively to celibacy, a word *never* in that ſenſe made uſe of in Greek, where αγαμος or αγαμηλος was at once ſo much more expreſſive, and ſo obvious to conception.

What likelihood is there, that, unleſs the conventual or collegiate life of the Druids had ſmoothed the way for the inſtitution of Chriſtian

convents,

convents, they ſhould have all at once, and in thoſe countries eſpecially where the Druids had confeſſedly the greateſt, or rather excluſive ſway, the notion of convents, and that it ſhould be ſo familiar, as it appears to have been in the earlieſt ages of Chriſtianity?

Beſides which, the diſtinction was always kept up between *hermits* and *collegiates*, not only in the name, but in the thing. As to the Druid monks, they formed a claſs apart, which I have precedently explained.

But they offer to me here an opportunity of retrieving the loſt ſenſe of an antient Britiſh word, which will greatly corroborate my propoſition of the priority of Druid *Minſters* to Chriſtian *Monaſteries*. Its degree of weight, or validity, I ſubmit to any judge of literature; the ſeverer the better.

You will find that the modern Welſh make a promiſcuous uſe of the words *Corphlan* and *Mynwent* to expreſs a *church yard*: for which they are juſtly reprehended by the learned Dr. Wotton, the editor of *Howell Dha's* laws. He proves very clearly, from the text of the laws themſelves, compiled in or about the year 942, and probably the moſt of them much more antient, that *Mynwent* and *Corphlan* have, eſſentially, different ſignifications *.

Corphlan he makes very naturally come from *Corph*, corpſe, and *llan*, incloſure; but as to *Mynwent*, it is plain from his own ſhowing, that he

* *Corflan* & *Corphlan*, apud *hodiernos* Wallos, *Corflant* & *Mynwent*, pro *cæmeterio* vulgo uſurpantur. In Legibus *diverſa* ſunt. *Mynwent* fuit Atrium *Eccleſiis adjacens*. *Corphlan* exterius fuit Atrium interius illud undiquaque ambiens, in quo Cadavera ſepeliebantur. [Vide How. Dha, lib. ii. cap. viii. § 6.]

Corphlan a *Corph*. Corpus & *Llan* ſeptum. *Mynwent* dicitur quaſi *Monumentum*. Cœmeteria erant extra Atria, ne corrupta cadavera fidelibus in eccleſia congregatis incommodo eſſent. Sed hæc *omnia* a compluribus ab hinc ſæculis *confuſa* & *indiſtincta* ſunt.

WOTTON.

miſtakes

miſtakes the derivation. For, even were it, what it rarely is, neceſſary to have recourſe to a Latin word, in a matter of Britiſh antiquity, the ſenſe of *monument* does not here warrant the recourſe. It plainly there means not a *monument*, but a *court-yard*, by the name of *Mynwent* *.

Myn, the Stone, or *Minſter*.
Went, or *Wont*, Reſident.
} *Mynwent*, the Reſidence about the minſter,

It differs from *Coffwent* (Convent) only in that it means the incloſure of the *monks*, or of thoſe who, being admitted to the benefit of ſanctuary, had their place of reſidence marked out to them in that circle, which was the outermoſt except the *Corphlan* or church-yard, on which it abutted, and which was alſo included in the ſanctuary.

And as every point ſatisfactorily cleared up, that is relative to Britiſh antiquity, can hardly not be intereſting to a Britiſh reader, I offer him here a not uncurious inſtance of the ſacredneſs of thoſe *Meynts* or *Azylums*.

I have before obſerved, that the antient Britons were particularly favorable to thoſe ſanctuary-men, or *monks*, whom they conſidered as perſons in diſtreſs. This was in the true ſpirit of the national character of good nature. Not content then with allowing them in ſome places a vaſt extent of

* *Mynwent* is the word uſed, as in the declination of it *Fynwent*. Juſt as *Mam*, mother, is occaſionally converted into *Fam*: this is expreſſive of ſuſtenance or nouriſhment. It is radical to the Latin word *Family*, to *Mam-Malec* (Mamaluke) ſuch as were maintained at the king's expence. *Mam*, maintenance, *Malec*, king. The *Houſhold* troops of Egypt were moſt or all of them Circaſſian ſlaves. Theſe were they, who, getting the kingdom into their hands, governed Egypt, till deſtroyed by Selim.

I ſubjoin this note, purely to indicate the origin of the Latin word *Fanum*, *Fane*, from the Britiſh *Meyn*, or ſacred ſtone: the *Lech* or *Cromlech* of the minſters.

ſanctuary-

ſanctuary-precinct, not content with impowering *friars* to go about the country, to beg in their behalf; they even indulged them the liberty of going about their own affairs, beyond the ſanctuary-limits, without fear of moleſtation from their proſecutors or from officers of juſtice, *provided* that they carried with them ſome authenticated mark, a bough of evergreen for example delivered to them by a Druid conventualiſt, the producing which maintained their title to ſanctuary *, though caught out of the lawful bounds. It was a kind of *day-rule* to them. This teſtimonial was called *Crair*, contractedly from *Cir-ayer*, the bough or warrant from the *church*, or hallowed circle. But when Chriſtianity prevailed, under the diſpenſation of which it was very natural for the eccleſiaſtics, in their care for the prerogative of the church, not to give up ſo material a one as the right of ſanctuary, they retained this privilege of *Naid*, or ſanctuary, with no difference but that of ſubſtituting to the *crair*, or *bough*, the *relicks* of ſome ſaint; which relicks, however, retained metonimically the antient name of *Crair*, and *Naid-y-Craireu* was called the *protection of the relicks*. By theſe the antient Chriſtianized Britons uſed to ſwear, as they formerly did on the altar, or the ſacred bough, inſtead of kiſſing the *book*, as is now practiſed.

OVUM ANGUINUM, OR SERPENT'S EGG.

Pliny, in his *Natural Hiſtory*, having deſcribed *the Druidical egg*, it may not be improper to pre-

* Not improbably, you have here another reaſon, not at all inconſiſtent with the firſt (p. 94) of the French proverb, "*être "pris ſans vert.*"

miſe here his account of it: having treated of eggs in general, he adds as follows, lib. xxix. cap. 3 *.

" There is, moreover, a kind of eggs of great " celebrity in the Gauls, the notice of which has " been omitted by the Greeks. In the ſummer " ſeaſon, a prodigious number of ſnakes, aſſembled " and wreathed together in an artificial fold, " form, with the ſaliva of their mouths, and the " froth of their bodies, an *Anguinum*. The Druids " ſay, it is toſſed on high with their hiſſings, and " muſt be received in a kind of blanket, ſo that it " may not touch the ground. The perſon who " catches it muſt get off with all ſpeed, the ſer- " pents purſuing him, till they are ſtopped by " ſome river. The teſt of its virtue or genuine- " neſs is its ſwimming againſt the ſtream, or with " its ſetting in gold. And as *the magicians are* " *induſtriouſly ſagacious in concealing their frauds*, " they *pretend* it muſt be procured at a certain " time of the moon, as if it depended on the hu- " man will to make this operation of the ſerpents " coincide with it. This kind of egg I have my- " ſelf ſeen. It is about the ſize of a middling

* Præterea eſt ovorum genus, in magna Gallorum fama, omiſſum Græcis. Angues innumeri æſtate convoluti ſalivis faucium corporumque ſpumis artifici complexu glomerantur, anguinum appellatur. Druidæ ſibilis id dicunt in ſublime jactari, ſagoque oportere intercipi, ne tellurem attingat. Profugere raptorem equo, ſerpentes enim inſequi, donec arceantur amnis alicujus interventu. Experimentum ejus eſſe, ſi contra aquas fluitet vel auro vinctum. Atque ut Magorum ſolertia occultantis fraudibus ſagax, certa luna capiendum cenſent, tanquam congruere operationem eam ſerpentium humani ſit arbitrii. Vidi equidem id ovum mali orbiculati modici magnitudine, cruſta cartilaginis velut acetabulis brachiorum polypi crebris, inſigne Druidis. Ad victorias litium ac regum adytus mire laudatur: tantæ vanitatis, ut habentem id in lite in ſinu equitem Romanum, e Vocontiis, a Divo Claudio interemptum non ob aliud ſciam. Hic tamen complexus anguium & efferatorum concordia cauſa videtur eſſe quare cæteræ gentes caduceum in pacis argumentis circumdata effigie anguium fecerint.

" apple,

" apple, with a cartilaginous incruſtation, full of
" articulations, in the nature of the legs of the
" polypus. It is the *inſigne* or diſtinctive mark of
" a Druid. It is wonderfully celebrated for its
" virtue in carrying cauſes, and giving favorable
" acceſs to princes: a pretenſion of ſo great va-
" nity, that a Roman knight of the family of the
" *Vocontii* was put to death by Claudius, for no
" other reaſon that I know of, than his having,
" with that view, one of thoſe eggs in his boſom,
" at a trial of a cauſe.

" This embrace or amicable congreſs of theſe
" infuriate animals ſeems, however, to be the rea-
" ſon why ſome foreign nations have beſtowed
" on the *caduceus* employed in negotiations of
" peace, the wreathing of ſerpents *."

But, before I enter on a diſcuſſion of this Druidical egg, ſome little preamble may be neceſſary.

I muſt then previouſly entreat the reader to conſider how many important errors have ariſen, and taken courſe, merely from verbal miſtakes.

Not to mention what might perhaps be called begging a queſtion, that the name of *Ludgate*, though ſignifying nothing more than a college-gate, has been traced to an imaginary King *Lud*, I ſhall only here offer to conſideration the following circumſtance, which is, that, even in matter of legiſ-

* I rather think that this *wreathing of ſerpents* round the *Caduceus* is owing to an ingenious, hieroglyphical repreſentation of the *earth*, by the figure of a *ſerpent*, the motive for which is obvious. So that two *ſerpents*, καλαγλωτλιζονλες και εκπεπληγμενοι, *mouth to mouth* (abouchés), and *claſped in folds*, give a ſurely not improper figurative ſenſe of two countries agreeing to an amicable congreſs, and treaty of amity or concord. The *wings* added, not only to the *Caduceus* itſelf, but to the *Hermes* or *Caduceator*, are *types* of the *diſpatch* recommendable in ſuch tranſactions. *Hermes* literally ſignifies a *middle man*, or *inter-agent*, as *Caduceus* derives unforcedly from *Cad*, battle; *eek*, ceſſation; and *ay*, parley; *Cad-eek-ay*, a treaty of armiſtice.

lature, ſo groſs a perverſion of language could prevail, as to make of *Dunwallo Malmutius* a Britiſh king and legiſlator, and of one *Martia* a queen.

This fiction, againſt which the beſt and moſt learned of our antiquaries have juſtly ſtood up, had been, however, ſeriouſly adopted and repeated, by many grave and reſpectable writers.

You find the attribution of Britiſh laws to this imaginary lawgiver, Dunwallo Malmutius, in the very text of a preamble to one of *Howel Dha's* laws, lib. ii. cap. 9, which is, however, exploded by a note ſubjoined by the learned and judicious editor. Yet none that I know of ever gave the explanation, which is ſimply that *Dun-wallo* anſwers to *placitum generale*, a *bill* done or paſt *, and *Malmutius* is a contraction of *Mallum-mote*, or popular aſſembly.

Martia is merely an abſurd ſubſtitution to *Campus martius*, or the great March-aſſembly †, or *comitium* (gemot).

Such a verbal error, however, as that of Dunwallo Malmutius, would perhaps not deſerve ſo much attention, if it did not tend to inſinuate the falſeſt of all concluſions, that Britain was antiently

* There was another word for ſuch laws. They were called *Bill-y-ken-eys*, *heads* of a *law*, or capitularies.

Ciffraith has exactly the ſame ſignification, capitularies of the law, and, by *ſynechdoche*, the law itſelf. A pragmatic ſanction was purely a *Dunwallo Malmot*.

† Here I beg leave to ſtop the reader one inſtant, for him to reconſider my averment of the word *Martius* to be there a term of *judiciary*, from *Mar* or *Bar*, not of *military* import, as *Mars* would at the firſt ſound imply. For it was alſo ſtiled the *Leed* month; not certainly from the *loud* noiſe of ſuch aſſemblies, but purely a variation of *Leet* month, the *Law-month*. It was reckoned of ſo great importance, that antiently, and until very late years, it gave the beginning of the political year, from the public acts being in that *Leet month*; as January was the commencement of the *natural* year.

under

under kingly government, or legiſlation. It was purely democratieal, with the ſupport of barons or judges, and never under kings, whoſe ſervice was only occaſional, and always ſubordinate ; that is to ſay, accountable to the people, and to the civil power.

But I have introduced it here, to engage a favorable ſuſpenſion of prejudice, in order to examine, no matter how ſeverely, the plea of this miſtake of words, towards my clearing up this point of the *Ovum Anguinum*, on that principle of its being founded, like ſo many other fictions, on a verbal error.

By what I have then premiſed on the article of *Dracontium*, or *Serpentine Temple*, the reader will not be unprepared for my ſurely not unconſequential, and only the more receivable for being the more coherent, extenſion of the word *Neidr*, or *Serpent*, in preciſely the ſame vein of error to the imaginary *Serpent's Egg*, of which Pliny has given ſo particular a deſcription. Pliny ſays, he himſelf ſaw what *he was told to be one* : of which I make no more doubt, than I do of its *not* having been produced by ſerpents.

In the firſt place, there is great reaſon to think that he did not ſee a right *Anguinum*, which was certainly always of *glaſs*, as the word imports, *Glain Naiddr*. The one he ſaw muſt have been ſome counterfeit, or made up like ſome of the *Mandrakes* ſhown about by our *Jugglers* or *Cheats* : or like the ſkeleton of the centaur, impoſed on the people of Rome. As to the account which he ſubjoins to it, ſo far as relates to its being produced by ſnakes, it is palpably too big with abſurdities to deſerve refutation. Mr. *Borlaſe*, for whoſe judgment I have the greateſt deference, reſolves it into a fiction " propagated, in order to ſet a price " and value upon trifles, and no doubt make the

" credulous

" credulous multitude purchaſe them from the " Druids order only, as by them only regularly " and ritually procured; and of full virtue at no " other time, or from the hands of no other per- " ſon than a Druid." In which caſe, it would analogically come into the rank with thoſe wretched baubles, erected into objects of traffic by the Romiſh ſuperſtition, *Agnus Dei's*, *Chapelets*, conſecrated *Roſes* ſent to princeſſes in labor, *Veruncias* (imitations of African *Grigris*), and the like ridiculous trumpery with which that worthleſs religion made its ſcandalous harveſt of the abuſed credulity of mankind, inhumanely burning thoſe it could not deceive, and ſovereignly deſpiſing thoſe they did, or they durſt not have attempted ſuch groſs inſults on their underſtanding.

The egg then of Pliny's, ſuppoſing it to have been really ſuch an egg as paſſed for an *Anguinum*, the word *Neiddr* being generical to any compoſition produced by *ſerpents*, would but the more prove the common origin aſſignable to them, and to the *Glain Naidrs*, and would but the more confirm the propoſition I have to offer on this ſubject; which is, that there is a natural ſolution of theſe ſerpentine eggs, whether of glaſs, or of even ſuch a form as is deſcribed by Pliny, who I rather ſuſpect of being himſelf, impoſed on, than of any deſign to impoſe on others. To do his Natural Hiſtory juſtice, and readily admitting ſome valuable truths to have been preſerved in it, he does not ſeem to have had leſs than a competent ſhare of credulity.

Stripped of all the marvellous, the fact will appear, that certain *Naiders*, or minſter-men, not in quality of *monks*, but of menials or retainers to the Druids, reſiding in the *Naids*, were by them employed in making thoſe eggs, or thoſe *glaſs-beads*,

or *Glain Naidrs*, which, ſo far from being any thing of a pious fraud, or ſuperſtition, were purely parts of the Barons or Druids ceremonial dreſs, and muſt have been furniſhed in ſuch quantities, as totally to invalidate any ſuppoſition of their being procured in that miraculous manner pretended, even if that manner had not been in the nature of things an utter impoſſibility. Miracles are hardly ſuppoſed to be by thouſands.

Theſe *beads* or *mounds*, or globes of glaſs, were uſed to diſtinguiſh their *Mor-tiaras* (greater coifs, *mortiers*) or their *Wee-tiaras* (their leſſer, or *mi-tiars*, mitres), not only by being ſet round the borders in guiſe of *pearls*, as they are at this moment in heraldry, but by forming the *button* under the *apex* or tuft *.

There was more yet. A judge on the bench always held one in one hand, with the bough of juſtice in his other. It was an indiſpenſable ſymbol or mark of his authority †. The fooliſh Roman knight's idea, for which he was put to death by a very fooliſh Roman emperor, of the *charm* annexed to ſuch a bead, *Glain Naidr*, or *Snake-ſtone*, in its enabling the poſſeſſor, or him who held it,

* This *mound* or *globe* came at length, under Chriſtianity, to be over-topped with a croſs; and formed a part of the crown itſelf.

† Such ſimbols have been miſtaken for mere matter of ornament, when in fact they were *inſignia* of magiſtracy. A chain round the neck (a *torquis*) was denotative of office. It was long preſerved in our aldermens golden chains, and is ſo to this moment in the collars of *Eſſes*, on ſolemn garter-days. The Britiſh language had a particular name for office-jewels; they were called *Oferdlyſeu*. The Druids grew at length to a great pitch of luxury in them.

Then, as to ſuch *Naidr-eggs*, or *Glain Naiddrs*, procuring a favorable acceſs to the great; the wonder would be if they did not, ſince they were marks of the higheſt diſtinction and authority, entitling the party who wore them to a familiar equality with princes. The ſame may be ſaid of a cardinal's red hat.

to

to gain any cauſe, appears to me to have ariſen from a very juſt proverbial ſaying of the Druids, " that a man was ſure of winning his cauſe, that " was himſelf the judge of it ;" a judge always officially holding in his hand, when he tried cauſes, this *mound* or *bead*.

Nothing of this will appear a ſtrained or forced attribution to the Druids of more than their real ſhrewdneſs, or a degree of refinement incompetent to thoſe times, if it be conſidered that it was much and of old in the character and manner of the Druids and their bards, to convey their opinions and doctrines in a ſtile of metaphor and allegory ; and that the whole, I repeat it, the whole of the Greek and Roman mythology, cleared of that contemptible adulteration of it with the ſcraps of perſonal hiſtory of their gods or northern generals aſſuming mithological names, which, blended with it, make of it a chaos of nonſenſe, is demonſtrably the production of the Druids, and one of the nobleſt efforts of the human genius for giving, in favor of the memory, to very ſolid truths and precepts the paſſport of inſtructive amuſement.

Such of the *Glain Naidrs* as I have ſeen, that is to ſay, if I was not impoſed on, as I ſuppoſe Pliny to have been by another kind of them, and which, after all, might only be a different ſort of productions by the *Naidrs*, as chapelets or roſaries differ in make and ſubſtance from *Agnus Dei's* (though all produced by workmen for the *ſervice* of religion); theſe *Glain Naidrs*, I ſay, appeared to me ſmooth *beads* or *globular compoſitions*, not of chryſtal (though there were alſo chryſtal ones), but of factitious glaſs ; an art which, for very good reaſon, I make no doubt of their having had amongſt them, and not impoſſibly invented. Egypt itſelf had it very probably from the weſtern nations, the Etruſcans eſpecially. I have ſeen a metalline,

a metalline, Egyptian, human image, with a compoſition of colored glaſs in the breaſt, that had, at leaſt, all the air of the remoteſt antiquity. It was in baron *Stoche's* collection.

But that the Druids poſſeſſed this art in an aſtoniſhing degree of perfection in the earlieſt times, is preſumable from the paſſages, where Diodorus Siculus, lib. ii. § 47, mentions that Hyperborean *iſland*, from which "*the moon was to be ſeen* "*apparently at a ſmall diſtance from the earth, and* "*exhibiting on its ſurface ſeveral eminences or ine-* "*qualities.*" A deſcription of the moon ſo philoſophically juſt, that one of the two moſt magnifying teleſcopes that ever perhaps were made, one for the Marlborough family, the other for the king of Spain, could not furniſh a juſter ſolution, in its plainly ſhowing theſe hills, or eminences in the moon, with the projection of their ſhades. In fact, the thought of ſuch a power as that attributed to the *Magi*, or *Druids*, of *cælo deducere lunam*, could never have entered the human head, unleſs upon ſome ſuch foundation *. This diſcovery, ſo ſerviceable to that aſtronomy or ſtudy of the celeſtial motions which Cæſar and ſo many others allow them to have cultivated, was very likely the effect of a happy hit or chance to them, in the courſe of their vitrifications, as was the revival of

* Some have attributed to the antients the uſe of teleſcopes, but without glaſſes: upon what foundation I do not pretend here to examine. Such inſtruments might perhaps ſerve to fix the ſight the more undiſtractedly; though certainly not to magnify or approximate objects. Their effect would be preciſely the contrary, as any reader may inſtantly ſatisfy himſelf, by making, of his fingers circularly contracted over the palm of his hand, a kind of *perſpicillum*, or dioptrical tube. This will preſent to him the objects at once ſenſibly diminiſhed, and apparently more remote (ſomewhat in the manner that the viſual rays would be affected by an inverted ſpying-glaſs), and conſequently leſs clear, leſs cognizable.

it merely accidental, many ages after that it had been loſt on the extinction of their order, in which the ſecret had lived and died with them, in conſequence of that their poſſibly political, but certainly illiberal, uncommunicativeneſs of their ſciences, which gave cauſe for the reproach to them of "*Magorum ſolertia occultandis fraudibus ſagax*— "an induſtrious ſagacity in the concealment of "their frauds."

But as to theſe *Glain Naidrs*, or pearl-faſhioned beads, even in the account of their production, ſuch as it ſtands in Pliny, blended with ſo much abſurd falſity, there appears diſcernibly a ray of miſapplied truth, not indeed predicably of the beads, but of glaſs-work in general, or of ſome particular imitation of theſe *Glain-neidrs*. What is ſaid of "the egg's being toſſed into the air, by the "hiſſings of its dam, and received before it falls "to the earth," which is certainly no operation ſo much as ſuppoſable of a ſerpent or adder, may be obſcurely alluſive to the *Nadders* or workmen blowing the glaſs, and catching it in a proper receptacle. This interpretation, far from forced, ſimplifies every thing, and, at the worſt, cannot be leſs receivable than the nonſenſe either of a ſingle adder's blowing its egg in the air with its hiſſings, or of any company of adders laying their heads together to form ſuch beads, or various-colored glaſs-rings, by blowing a kind of bubble. Is not that ſame *bubble* much more clearly that of glaſs blown?

The ſnakes ſtopped in their purſuit by water, the egg ſwimming againſt the ſtream, and the reſt of the marvellous in Pliny's account, are probably nothing more than ſuch metaphor and alluſion, as the alchemiſts made uſe of to diſguiſe their proceſs of the philoſopher's ſtone, a kind of Roſicrucian jargon.

jargon. In the point of impoſition and credulity, all ages are ſimilar.

As to the word *Maen-magal*, applied to thoſe productions of *Naidrs*, or convent-work, it would ſignify the ſtone or gem of *office* of a judge; but if *Mynd-magal*, as I rather think it, that would be preciſely the *mound* or *globe* of the judicial office, *Mag-al*, or *Mag-fail*. It can have no relation to a *web* in the eye.

As to the term of *Mil-prev*, or a *thouſand worms*, I am far from denying its being a Corniſh word of that ſenſe; nay, I add, that in the Celtic *worms* (*Orms*) ſignified ſerpents; but I rather think here, *Mil-prev* diſfigured or diſtorted from ſome ſuch expreſſion as *Mynd-bar-neyff*, or *Mil-bar-neyff* *, a *mound* or *ball* for the judge's hand.

Such, however, is the reſult of my examination of the true meaning and origin of the *Ovum Anguinum*, which I dare not hope will be as ſatisfactory to the reader, as the ſimplicity of the ſolution, ſtripped of any thing marvellous, renders it to myſelf.

Here, before I diſmiſs this article, I beg leave to correct an error which eſcaped me in the foregoing part of theſe ſheets, p. 48.

Having therein very juſtly given the word *mound* or *mund*, the Druidical *bead* for the *ſimbol of peace*, and implicitly of the principal office of a juſtice to

* It may be ſaid, *Neyff* does not appear to be a Corniſh word for *hand*: but, independently of ſo juſt an anſwer, as that Cornwall, as well as Wales and Ireland, had doubtleſs obſolete expreſſions, there would be no violence in the ſubſtitution of *leyff* Corniſh for *a hand*, which is but a variation of *neyff*, as *level* is of *nivel*. Shakeſpeare, if my memory does not play me falſe, has ſomewhere, "*give me your neaf*," i. e. give me your *hand*. There is in French a vulgariſm for a blow with all the might of
great hand blow
hand, *mornifle*, from mor-neaf-fell. *Murni-val* alſo ſignified a *great hand* at *gleek*, an old game at cards.

keep that peace, I derived *munia* and *municipal* from it, rightly as to the ſenſe, but wrong as to the etimology. In which acknowledgement, I had much rather give to the reader a bad impreſſion of the whole of this eſſay, than have to reproach myſelf with the want of candor, or of courage to confeſs a miſtake.

Munia then undoubtedly comes from *myn*, in the ſenſe of *head*, analogically to which, the word *office* derives from *hoff*, or *coff*, alſo *head*. Thus *Eadmund* is *head* of the *peace*, including the idea of *legal*. The *bead* then at once tipifies *peace*, the *world*, and the human *head*. But moſt probably it is alluſively to the laſt ſenſe, that the Druid judge held a *bead* in his hand. The word *myn* is only a dialectical variation of the Britiſh word *pen* for *head*, occaſionally uſed for a *head*, a chief, or firſt in office, eſpecially in a civil employ, as in *Penteuleu*, a comptroller of the houſhold. *Pengwaſtrawd*, head-groom, &c.

Mind, *pen*, and *head*, are ſinonimous. *Offices* and the Latin word *Munia* have the ſame ſenſe.

In that ſame page too (48), there is a groſs ſlip of the pen; *epagogic* for *paragogic*.

U M P I R E.

One choſen by two, four, or any *even* number of arbitrators (on their being equally divided, on their award) to give the caſting vote. It is a corruption of the word *Impar* for *odd*.

M O N E Y.

The word *Money* is a corruption of *Min-ey*.

Min, metallic matter. } *Money*, or legal currency of
Ey, lawful. } a metalline matter.

Thence the Latin word *Moneta*, and ours *Mint*.

Coin

Coin is *moneta cuſa*, whence the Saxon *Mancus*, agreeably to the derivation of that learned and eſtimable antiquary, Mr. Clark, whoſe work on *The connection of the Roman, Saxon, and Engliſh Coins*, is, for its utility, and the intereſting lights he throws on that ſubject, a valuable acquiſition to literature, and indeed an honor to this nation, if profound, ſolid literature may be reckoned among its honors.

The word *Coin* itſelf, is money ſtruck on the *coin* or *head* of the flattened metal, by which word *coin* or *head* is to be underſtood the *obverſe*, the only *ſide* which, in the infancy of coining, bore the ſtamp. Thence the Latin *Cuneus* from *Cune*, or *Kyn*, the head.

This ſide was alſo called *Pile* *, in corruption from *Poll*, a head, not only from the ſide itſelf being the *coin* or *head*, but from its being impreſſed, moſt commonly with ſome head, in contradiſtinction to the reverſe, which, in latter times was oftenеſt a croſs. Thence the vulgariſm *Croſs or pile*, *Head or Poll*.

Pecunia ſeems rather derivable from *Peck*, to ſtrick, and *cun*, head, than from its ſubſtitution to the mode of barter with cattle (*Pecus*) in lieu of money.

Zecchin ſignifies a head ſtruck. *Zecca*, the *mint* or place of ſtriking.

Ducat, I find in Mr. Clark, has been derived from ſuch coin being firſt ſtruck in Italy, under *dukes* choſen by the principal cities: but, without denying to thoſe dukes either the power or the act of ſtriking their own coin, I rather imagine the

* Nothing antiently, ſo common as this permutation of vowels. It runs through all languages. As *hood* derives from *head*, *pileus* does from *poll*.

word

word to include the radical *Ick*, to ſtrike, which, aſſuming the prepoſitive *d*, would give *Dicked* or *Ducat*, money ſtruck, *moneta cuſa*, or *mancus*.

Penning, *Penningar*, *Pfenig*, all include the idea of *head* or *coin*.

Cyniog, or *pennich*, in Welſh, is evidently a head ſtruck.

Cupeek in Ruſſia, the ſame.

Shilling, a corruption of *Zec-haelin*, a ſtruck *whole*, a ſtruck *ſolidus* or *ſol*, relative to its ſuſceptibility of diviſion into *Sceattas*, which is a contraction of *Seg-weets*, a ſplitting into ſmaller *parts*.

S M I T H.

This moſt antient word has, in moſt northern languages, loſt ſight of its original, by being contractedly written and pronounced.

It is an abbreviation of three monoſillables coalited into one, *Iſh-cheim-ickt*.

Iſh, from.
Cheim, fire.
Icht, ſtriker.
} Schmidt, ſmith, or ſmed, *ex igne percuſſor*.

To *ſmelt* is a contraction of the ſame nature, from *Iſh-cheim-melt*, *melting* or *ſoftening* by fire: from which quality Vulcan had the name of *Mulciber*.

I have elſewhere obſerved that *Cheim*, in the ſenſe of *fire*, was radical to the Spaniſh *quemar*, to burn, to *caminus*, to *chimny*, &c. But Lucian has particularly applied it to the Deity of the *ſmiths*, or of the *forge* *, to *Vulcan* or *fire*, whom he calls Καμινευλης.

D R E A M.

The etimology I have to offer of this word, is ſo little ſatisfactory to myſelf, ſo deficient in that ſim-

* *Forge* from *Fer-ich*, to ſtrike *iron*.

plicity

plicity requiſite for the producing a derivation intuitively ſtriking, ſuch as all derivations ought to be, to entitle them to admiſſion, that I ſhould not have ventured to propoſe it, but for certain not unuſeful reflexions, which occurred to me in the courſe of my inveſtigation, and did not appear to me the leſs juſt, for the etimology itſelf being, at beſt, uncertain, and conſequently, liable to rejection: as, in arithmetic, a true calculate may be diſcovered by the rule of falſe.

On conſidering the word, I, at firſt, currently derived it, with *Spencer*, by a very common metatheſis, from *dormio*, the Latin of *ſleep*; nothing too being more frequent than for a word ſignifying a principal idea in one language, to be uſed in another, for conveying an acceſſary one analogous or alluſive to the primitive. In this perſuaſion, I had recourſe to what I took to be the original, *dormio*; but *Varro* left me at a loſs in it, which, however, is as much preferable to his common ſtaringly abſurd etimologies, as no light at all is to a falſe one, or ſheer ignorance to ſophiſticate knowledge.

My point then was to ſeek, in the undoubted mother-tongue, the elementaty Celtic, and common ſpring-head both of the Greek and Latin, as well as of moſt if not all the languages of Europe, the true derivation of *dormio*, which I took for granted was the origin of *dream*. But the reſult led me to a very different concluſion, which is, if my ideas ſhould be juſt, that *dormio* comes itſelf from *dream*, and not *dream* from *dormio*: that is to ſay, if one comes at all from the other, of which their ſimilarity of ſound and affinity of ſenſe ſeem, at leaſt, to warrant the ſuſpicion.

But the cauſe of this my preference of the Celtic origin of *dream* ſtrikes ſo deep into an opinion current in the remoteſt ages, and univerſally diffuſed,

fuſed, of the ſource and nature of dreams, as will, I hope, acquit me of any charge of frivolous pedantry, ſo juſtly reproachable, where an etimology, or the attempt at an etimology, does not lead to ſome uſeful diſcovery or point of real ſcientific curioſity.

The doctrine of ſpirits being primordially that of the Druids, they divided them into two principal claſſes, ſuſceptible of innumerable ſubdiviſions; I ſay only two principal claſſes of *good* and *evil* ſpirits, becauſe they admitted ſome occaſionally both, or indifferently middle eſſences. This was the general tenet, however, which ſubjected the Druids of Britain, and the *Magi* of Perſia, to that odious article of the charge of Manicheiſm, the duality of ſupreme principles, which is even a contradiction in terms; for *ſupreme*, being the ſuperlative epithet, excludes the compariſon implied by duality.

In fact, nothing could be more falſe than the charge againſt the Britiſh and Perſian ſages, of

Devil

attributing to the *evil* principle, a power co-ordi-

God

nate with that of the *Good*. Would it be candid, would it be fair, to reproach St. Paul for making a *god* of the *devil*, becauſe he figuratively calls him ſo, 2 Cor. iv. 4. Ὁ ΘΕΟΣ αιωνος, *the God of this world?* A divine, never ſuſpected of hetorodoxy, employs much ſuch a figure in the ſame ſenſe; "Conſider that there are *two* moſt powerful "*kings*, *God* and the *Devil*, who, each of them, "*ardently deſires* that you ſhould ſerve reſpectively "under his banner." But nothing from this manifeſt appearance in the expreſſion of the two principles of good and evil contending for maſteries (when by the bye, unfortunately, the *good* does not always prevail) can be concluded in favor of the Devil's equality of power to that of the Omnipotent,

Omnipotent, and Supreme head, eſſentially and even ſo excluſively good, that J. C. himſelf, in all humility, declined that epithet, as being appropriate to his Father *.

The Druids then were not ſo impiouſly abſurd. They were only miſled in their ſearch of what has been ſo long in vain ſought for, a ſolution of the great difficulty, about the origin of evil, ſo as to avoid falling into that execrable abſurdity of making the fountain of all good, directly, or, by the implication of permiſſion, indirectly, the author of evil. They denied then all real or poſitive evil, and only admitted an apparent, relative evil, of which they attributed the cauſe to that claſs of ſpirits, whoſe malignant influence they imputed to their ſpecific locality, or terreſtrial manſion, as every thing groſs, impure, and diſorderly, they imagined to proceed from the earth.

Theſe ſpirits had, among other names, the generical one of *imps*, a name common with them to all *ſpirits*, whether *nimphs*, or even to God himſelf, whom they called the *Imp-mor* †, the *Great* ſpirit; whence the Gothic proper name of the giant *Ymer*. As they placed then *dreams* among the natural evils, they did not fail of aſcribing their origin to the earth: and this idea, like many other points of their doctrine, pervaded into Greece.

Χθων μητηρ Ονειρων.
Earth, the mother of Dreams.
Euripides.

Conſequentially to which, in the Druidical manner of animating every thing and every place with ſpirits, they called thoſe dreams, ſpirits of the

* "Why calleſt thou me *good?* (αγαθον) none is *good*, ſave "one, that is *God*." [St. Luke, xviii. 19.]

† The *Hell* of the *Spirits*, *Col-Imp* (the *c* aſpirating) is the true Olympus of the Greeks. Y-dha (*Hill* being elliptic) the hill of God, or of *Jove*.

earth, *Ter-Imps*; whence, not impoſſibly, might be formed the word *dream*, and from that, *dormio*, antiently written *dermio* *.

However, *Milton*, in his admirable poem of Paradiſe Loſt, has finely introduced this antient opinion of dreams. Homer calls thoſe imps of the earth, *the people of dreams.* Δημος Ονειρων.

In the idea, however, that dreams were a *natural evil*, the Druids were manifeſtly right: their wrong conſiſted in their nonſenſical accounting for them, by ſpirits, the whole ſiſtem of which, I have many reaſons to think, was only their exoteric doctrine, being one of their principal holds on the minds of the vulgar. But their ſtudies were too refined, their meditations on natural philoſophy too profound; their ſpeculations, in ſhort, too ſublime; for themſelves to be the bubbles of ſuch puerile illuſions.

Dreams, without being ſpirits of the earth, or *Tir-imps*, or but terreſtrial vapors, are, unqueſtionably, an apparent evil; but that evil is from within, not from without, and great in proportion as they prevail over that univerſal calm and inſenſibility, which is the character of ſleep in perfect health. This is nothing new; but what I have to add on this head is, if true, too intereſting to mankind, not to excuſe its digreſſive obtruſion here: and, if falſe, it is not without propriety introduced under the head of *dreams*.

My idea then ſummarily of them is, that they are in a greater or leſſer degree, according to that of the diſtemperature of the body, from whatever cauſe; from paſſions, from too full or too empty a ſtomach, from any obſtructions in ſhort, exactly of the nature of thoſe deliriums produced by

* My conjecture here may not be acceptable; but it will hardly appear more forced than that of Scaliger, who derives *Dormio* απο των Δερματων from *ſkins*, becauſe people *ſlept* upon *ſkins*.

a fever;

a fever; the cauſe of them is that feveriſh heat, for ever intended by nature as the relief of ſome diſorder or complaint; inſomuch, that the very name of a malignant fever is nonſenſe; an error, as groſs and as abſurd as that of miſtaking a real able phyſician for the diſeaſe he is called to cure, and which being, as it ſometimes happens, without any impeachment of his ſkill or intention, paſt his power to cure, it would neither be proper, nor fair, to ſay, that the patient died of his doctor. No man, ſince the creation, ever died, or can die, of a fever. It is in ſpite of the fever he dies, which is ſome difference.

In dreams, the heat which produces that commotion of ſpirit, great or little, tumultuous or gentle, of which dreams conſiſt, is not the leſs ſurely exiſtent within, for the little or no indication without, and will have always done ſome good, if not quite enough to hinder certain diſorders, too great for its periodical relief, from getting ground, and ultimately prevailing over its beneficence.

This kind of phrenic heat then may very properly be termed the *dream-fever*; and is, in fact, nature's great promotion of her favourite operation, ever renewed, when needed (unleſs ſhe is too much diſturbed or overpowered), that concoction of humors or crudities, without which, digeſtion and nutrition are ſo ill-performed. Dreams are, therefore, ſo far ſeemingly bad, as they are infallible ſimptoms of a diſtemperature; but without that heat, or commotion of ſpirits, which produces them, while it comes to remove that diſtemperature, the caſe would be ſtill worſe. In ſhort, a dream differs in nothing from a delirium, and proceeds from the ſame cauſe *. The ſame good

* In ſaying that a *dream* differs in nothing from a *delirium*, I do not pretend to advance any thing new. Our Engliſh word, to

effect too is ever produced by that cauſe, with that uniform certainty which attends nature in all her operations; but then that ſleep muſt be the ſpontaneous gift of nature, unprovoked by art; otherwiſe it is to be feared, that the kind of ſleep obtained by opiates is, generally ſpeaking, as bad practice as it would be to raiſe a fever, becauſe a fever is a benefit of nature, who will not, however, be forced in her march, by the impertinence of art. The reaſon is obvious; but I have already, I am afraid, too unpardonably digreſſed, to enter into ſuch a diſcuſſion, which does not belong to my preſent purpoſe.

E N N U I.

I have aſked in vain ſeveral Frenchmen of literature, if they could give me a ſatisfactory derivation of the word *Ennui*, ſo expreſſive, ſo emphatic, ſo current in their language, and ſo much wanted in ours. We are periſhing of the *thing* for which we have not a *name*.

One of our noblemen, Lord *Cornbury*, wrote an Engliſh ode on this paſſion, for a paſſion it undoubtedly is, if unvoluntarineſs may be allowed the conſtitutive character of paſſion; and was forced to give it for title, the French word *l'Ennui*, for want of a word in our language to expreſs it.

The Spaniſh *enojo* comes ſomewhat near it in the ſound, but carries with it too different a ſenſe, including an idea of reſentment and anger.

rave, is from the French word *rêve* (a *dream*) which is itſelf from *reſvario*, a *delirium*. All that is, I do not remember to have met with dreams being aſcribed to an occaſionally regenerative fever, which, however, I think demonſtrable. Nor will this ſound ſo much as improbable to ſuch as will conſider fevers in their undoubtedly true light of conſtant benignity, and curative intention.

Enfada

Enfado comes much nearer to it, in its meaning ſomewhat of a mental fatigue or peeviſh wearineſs; but here the ſenſe does not quite anſwer, nor the ſound at all.

In the Italian, neither *noia* nor *faſtidio* ſufficiently repreſent the idea.

The Latin *tædet*, *tædium vitæ*, have great affinity to it in the ſenſe, though not in the ſound.

But the neareſt origin, both in ſound and ſenſe, occurs in a Northern or Swediſh word for pleaſure or contentment, *Noije*, adding to which the privative *an*, it would give a privation or ceſſation of pleaſure, *annoje*. Nor am I withheld from the adoption of this derivation, by the knowing that the particle *an* is rather a Britiſh than a *Swediſh* privative, ſince nothing is more common than ſuch a mixture of dialects in compoſition, in antient languages; but the word itſelf, even in that ſenſe, is not ſufficiently ſatisfactory, as it does not convey with it the principal idea contained in the word *Ennui*, of a yawning tireſomeneſs, which is not barely a privation of pleaſure, but a poſitive pain or languor of reſtleſſneſs, a gaſping for life, like animals who, having exhauſted the air of ſome cloſe place, turn ſick, and pant for freſh.

I had then long deſpaired of diſcovering the origin of the word *Ennui*, when mere chance offered to me what I take to be the genuine one, and in which if I ſhould find I have been preceded by others, it will be the greater pleaſure to me, as it will confirm the rectitude of my conjecture.

In an old French book, I met with a paſſage where the author, ſpeaking of a company aſſembled for mirth, and ſitting up late in the night, makes uſe of this expreſſion, *l'ennuit les avoit gagnés*; by the context of which it was plain he meant that the common influence of the *night*, in bring-

bringing on heavineſs and yawns, had come upon them. Now the word *ennuit*, in this proper ſenſe, is totally antiquated ; but the figurative expreſſion *ennui*, moſt probably taken from it, remains in full currency at this day. *Ennuyer* is a verb plainly formed from *ennui*.

To thoſe who may not think this derivation ſatisfactory, I heartily wiſh them a better.

SULPHUR.

The opinion of fire divides the chymiſts : ſome adopting the *ether* of Boerhaave, others the *phlogiſton* of Stahl, which he reſolves into the elementary ſulphur. *Bicker*, a late writer of a very ingenious treatiſe on *Fire*, adopts the idea of *Stahl*. Now, is it not ſomewhat remarkable, that *Sulphur* and *Phlogiſton* are ſtrictly convertible terms ?

Z, the prepoſitive particle.

Ul, materia.

Phur, fire.

Give in the ſintheſis *Zulphur* or *materia ignea* : the *phlogiſton* of the Greek. Brimſtone is evidently a contraction of brenning-ſtone, or burning ſtone.

EUPHRASY.

Geſnerus, in his catalogue of plants, may well ſay he never met with the word *Euphraſia* in a Greek or Latin author. It is purely a term made out of the following words, *Eu-por-ay's eye*, good for the ailment of the *eye* ; an *ophthalmic* in ſhort.

WHEY.

The finer part of the milk. It derives from *Wee*, little ; its ſubſtantive *Lhaeth* or *milk* is underſtood.

ſtood. Analogically to this, is formed the French word for *Whey*, *Petit lait*.

SCALES.

This word is, in our language, catachreſtically uſed for the baſons of a beam for weighing. A ſcale, in its true origin, ſignifies the *ſcapus*, or what we now call a *ſteel-yard*. It comes from *Seg-ell* (by contraction) ſcale. *Seg*, cut, and *ell*, a yard, or *arm*, notched or matched for the different degrees of weight. The weight in Latin receives its name of *pondus*, whence our pound, from being hung (pendens) on the ſteel-yard or Roman *trutina*, or *ſcapus* *.

Uncia denoted a notch *an-ich* in the ſteel-yard, dividing the *pound* into leſſer weights.

Literæ unciales is an error of copyiſts for *Literæ initiales*.

FARTHING.

Is the *fourth* part of a penny, as a doit (*d'huit*) is in Holland the *eighth* of a ſtyver. I only inſert this to ſhow (amidſt thouſands of more examples) how we run away from the original language, by the ſubjection of ſpelling to common pronuntiation. *Fourthing* would be more etimological.

ARSENAL.

A corrupted contraction of the *arx navalis* of Venice. *Arce navale*.

ÆQUOR.

Is ſynonymous to *Marmor*, or rather to *Mar-maur*, which ſignifies the great ſea. It comes from *Aig-*

* ——— trutina *penſeris* eadem. Perſ.

gor,

gor, the main or great water. This is its literal ſenſe. But, when applied conjunctively to other things, as for example, *æquore campi*, it is then figurative, and paints the level of it: that level, which it is the property of water to ſeek; whence derive the words *equal*, *equity*, &c.

QUINTESSENTIA.

This is one of the many words, of which, while the ſenſe has been conceived tolerably juſtly, in virtue of the context, the origin has been miſtaken or loſt.

Deceived by a ſimilitude of ſound in the Latin word *Quintus*, fifth, many have deduced it thence, and imagined a *fifth* eſſence as ſomewhat of a high degree of perfection.

The truth is, that *quintus*, in the ſenſe uſed by Horace *, has no relation (as indeed it would be nonſenſe if it had,) to a *fifth* part, or to any thing of number. It is one of thoſe archaiſms, of which the Roman poets occaſionally made ſo happy an uſe, and which muſt be loſt in a great meaſure to thoſe who do not conceive the true origin of them. *Quinta* here derives from *Quin*, the head; and ſignifies *principal*, *ſupreme*, or *top*. It is in this ſenſe, that our appellative or proper name *Quin* is but another way of writing *king*, which ſignifies head, either in the literal or the figurative ſenſe. A general, as before obſerved, was a *king*, in quality of head, or (*le header*) leader.

FAVONIUS. ZEPHYRUS.

Both ſignify the *Weſt wind*. *Favonius*, from *Avon*, the evening: the ſun *weſting*, or ſetting in

* —— Dulcia barbare
Lædentem oſcula, quæ Venus
QUINTA parte ſui nectaris imbuit. [Lib. I. Od. XIII.]

that

that *point* which thence takes the name of *Weſt*: which, in the antient language, ſignifies *decline*.

Zephirus forms upon the ſame principle.

Z, the prepoſitive.
Ebh, privation.
Ir, air.
Us, idiomatic.
} *Zephyrus*, the Weſt-wind, or Weſtern air.

Ebh is radical to *Eve*, whence our preſent word to expreſs the ſun's leaving us (l'Eve), and to the word *tenebræ*, which is a contraction of Tein-ebh-ur-æ.

Tein, *fire*, or the *Sun*.
Ebh, privation.
Ur, time, hour.
æ, idiomatic, as in *horæ*.
} *Tenebræ*, darkneſs,

SOUTH-WIND. AUSTER.

The *watery* wind.

water
Sud, *ex udo*, *Z'euth*.

Auſter forms as follows.

Aw, water.
Iſt, point of conſiſtence.
Ir, air or wind.
} *Auſter*, the watery wind.

WOOD. WORT. CRUDUS.

Wood in compoſition, in lieu of weed (wild), is apt to convey a falſe idea. Cuſtom muſt be obeyed; elſe, would it not be better to write or pronounce *Southern-weed*, *Worm-weed*, &c. inſtead of *Southern wood*, *Worm-wood*, &c.? In like manner we corrupt *vert* (green,) into *wort*; as in *Spleen-wort*, *Cole-wort*, &c.

Kruid, the antient word for *green*, and ſtill uſed in Germany and other countries, is one of thoſe

archaiſms of which Virgil was ſo fond, that it made him forget he was committing a pleonaſm in the following verſe;

" Jam ſenior, ſed *cruda* deo *viridiſque* ſenectus."

Cruda and *viridis* are there ſtrictly ſynonymous. *Crude puella* viro, cruda poma, all ſignify *cruyd* or green. *Crudus* has indeed other ſignifications, but manifeſtly not in the verſe I have quoted.

DRAGON.

Δρακω. The common derivation of the words, is απω τυ δερκειν, its (quickneſs of) ſight. But, on referring it to the antient language, it is a con-

Terra aqua

traction of Tir-acq-on, an amphibious ſerpent. The water ſerpent or ſnake the Greeks called Οφις, of the kind of *effs* or *newts*, only larger.

AMARANTH.

A name given to the *Flower-gentle*, from its never withering. It is currently derived from α privative, and μαραινω, to fade or wither. A derivation ſo agreeable to ſenſe, ſeems to reſt it there. But there occurs to me ſtill a more plauſible one. The terminative *anth* is ſo obviouſly the Greek ανθος, flower, that I rather ſuſpect the etimology of αμαρανθος to ſtand thus.

α, privative.

μαρ, the *Celtic* word for death, whence μαραινω, a fading, or tending to death.

ανθος, flower.

un-dying - flower

A-mar-anth. Θανατος, the Greek word for death, forms on another principle, of which θαν or *tan*, *terra*, is the principal power.

However,

However, the Greek word ανθος, on tracing into the elementary language, presents clearly the sense of *head*, or termination of the *stem*: analogically

head *growth*

to which the word *flower* is formed of *Poll-ougher*, contractedly, *flower*. But *anth*, in the sense of

round the head

head, gives especially our word *Garl'anth* (garland), a coronet, chapelet, or wreath round the *head*; as for example, round the *head* of the May-pole.

The more leading way of spelling *anth*, would be with the prosthetic *c* aspirate, *canth* or *hanth*.

The outward binding of a wheel, or fellies, was called *Canthus*. Virgil's *croceo acantho* I suspect to be only a yellow border. Virgil was remarkably fond of those archaisms. *Acanthus*, the name of an herb, or plant, called *Bear's foot* (not a flower) proves that *anth* or *canth* signified originally a *head*, ακη, a pointed, and *canth* a head. The epithet of *mollis*, bestowed on it by Virgil, must relate to its flexility: for it is from its shaggy leaves that it receives its appellation. It is said to have given, in the form of its foliage, a hint of the ornament of the chapiter of pillars; but I have reason to think that *Acanth* and *Chapiter* or *head*, are all synonymous. The foliage of which rather represents the loppings of the tree, which is imitated in the form of the column or pillar. Tragacanthe, goath's thorn, or branch-hiocin, has been taken for the *Acanthus*: but both express a shagginess of the *canth* or *head*. Here it is very remarkable that what we understand by the word *skin*, forms analogically to *pell*. *Kin* and *pell* being only a variation of *kan* and *poll*; both signifying the outer or upper integument. *Skin*, quasi *ish-skin*, from the top or head integument. The Italians

derive their *ſcannare* from it. *Poll* varies into a number of kindred terms, *wool*, *fell*, *vellus*, *peel*, &c.

GERMANY. ALLEMAGNE.

No etimology appears more natural, more likely not to have been forced, for the name of a country, than its being taken from ſome ſtriking ſituation or circumſtance. The leaſt unſatisfactory account then of the appellation of *Germany* ſeems to be as follows.

I take it to be a contraction of *Her-um-ania*. The land of the inhabitants of the woods. And why ſpecifically woods? Becauſe Germany was almoſt one continued wood, or thickſet of woods, till in later years *diſforreſted*, and thrown into towns, arable lands, and paſtures.

In the antient language, *Er* or *Her* ſignified a wood: it is radical to the word *Forreſt*; to the Greek Θηρα, to the Latin *Fera*, to our word *Deer*, and to many other words including the idea of *wildneſs*, but eſpecially to *Hercynia*, *Silva* being an explanatory pleonaſm.

Her, foreſt.
Cyn, head.
Ia, idiomatic.
} *Hercynia*, or head-foreſt.

The Germans then were ſo called as we might ſay, *Ex. gr.* men of the wilds (woods) of Kent.

As to the French word *Allemagne* for Germany, it derives very differently. Some have indeed attempted to force it from *All-man*; as if Germany was made up of the conflux of *all* nations to people it. This is unqueſtionably very abſurd of a people whom Tacitus, with ſo much reaſon on his ſide, allows to haye been of old, "*nullis aliis aliarum* "*nationum connubiis infectos, propriam & ſinceram* "*& tantum ſui ſimilem gentem extitiſſe.*" Nor is this

this abſurdity ſaved by a diſtinction of the more modern times, in which ſuch a mixture might have taken place, from the more antient ones, in which that adulteration did certainly not exiſt. For the word *Allemagne* is really very antient. But then it was purely local, confined and relative to particular countries, for the following reaſons.

The Gauls, the French, and neighbouring countries, and they alone, gave to this part of Europe the name of *Allemagne*, from the river *Mayne* or *Mehaigne*, which ſignifies the middle water, or *boundary*. Thence they called the inhabitants *Alla Meyns*, or people beyond the Meyn, as in Portugal, the country beyond the *Tagus* is called *Alem-Tejo* *. In proceſs of time, this appellation was extended to all Germany by the French, but was never adopted by the reſt of Europe.

THE CORITANI OF BRITAIN.

This word *Coritani* is merely a relative, and ſignifies a *Northern* people. Thus *Norfolk* is ſpecifically relative to the Southern ſhires to it, to Suffolk, for example (South-folk.) *Cor* or *Hor*, Northern, is the etimon of *Corus*, the North-wind, of *Or-reick-in-eys* (Orkneys) or iſlands of the North region: to the word *North* itſelf, and to a number of derivatives. *Y-Hor-reich* for *York-*

* The *Mare Atlanticum* is ſo currently derived from *Mount Atlas*, that I hardly dare ſuggeſt a doubt of this mountain's giving its name to the Weſtern ocean. May it not proceed from a very antient Spaniſh term of deſignation of it, by the circumſtance of its being the *ulterior* or *outward* ſea relatively to the *Mediterranean?* Thence it would be called *Mare Atlanticum*, corruptedly from *Adelanticum* (adelante) onward or farther on; ulterior, in ſhort. I lay no ſtreſs on this; any farther than that I think it has more of ſimplicity than the attribution of its name to *Mount Atlas*.

ſhire

ſhire or Northern ſhire. But *Eboracum*, the town of York, takes its name from its famous *Albury* or *Minſter*. Thence *Abury* or *Ey-borough*.

THE HOOPING-COUGH, OR CHIN-COUGH.

The firſt of theſe expreſſions is purely a pleonaſm: *hooping* and *cough* being ſtrictly ſynonymous. But, not to couple an antient word with a more modern one, the proper term ſhould be, *chin-hooping*, or cough incident to children.

As to the laſt part of this word, *hooping* or *coughing*, nothing more needs be ſaid.

Chin requires illuſtration. The word ſignifies *child*, or one very young. It is a corruption of *kin*, an antient word for *little* or diminutive. It is, in fact, a diſorder, chiefly, if not excluſively, incident to children. *Kint*, a child, has only received the common paragogic *t*. Thence our word for the pregnancy of animals, to *kindle*. The French word *enceinte*, pregnant, is from *inkint*, with child. But, to expreſs the chin-cough, the French uſe the word more deſcriptively of the diſeaſe, than relatively to the age the moſt liable to it; they call it *Coqueluche*, from *Hocq-eau-luche*, coughing up water or phlegm.

cough water guſh

CHIN.

Having, in the precedent article, mentioned the word *chin*, as applicable to age or ſize, it may not be incurious to conſider it as part of the human face.

Juſt below that ſwell which we vulgarly call chops (jaw-ups) and the Latins *malæ*, begin the

cheeks,

cheeks, which ſignifies little or leſſening (*chico* or *chick*, little). The Latins call this *genæ*, which is but a variation of *chin*, alſo *little*, than which we have no other word to expreſs the termination of the lower part of the face. But the Latins have their *mentum* (in French *menton*), which gives the ſame idea of little or diminutive. So that *genæ*, *cheeks*, *chin*, *mentum*, contain, all of them, one radical idea, that of diminution.

From *chwean* *, a youth, or ſtripling, we have our word a *ſwain*. *Colin* is alſo a term of youth. The *Calones* of armies were what the French formerly called *grivois*, from *gry* and *boy*. The ſenſe is now altered, ſo far as to mean a common ſoldier, but ſtill includes, or ſhould include, the idea of youth.

little

Kal, among other ſignifications, has that of *new*, or *young*: thence the word Kalendæ comes from *kal*, new, and *len*, the moon, νεομηνια.

Our word *ſpring-gall*, to expreſs a *ſtripling*, has an exact analogy to the antient Etruſcan word *Arnthal*, which ſignifies preciſely the ſame.

Spring, verdure.
Call, a youth. } *Springall.*

Arnthal.

Arnt, the ſpring.
Hal, youth. } *Arnthal* or *Springal.*

The modern Italians, from this idea of ſpring, took the name of *Zerbino* or *Springal.*

CHANCELLOR. CHANCERY.

This word offers a neceſſary caution againſt the frequent miſ-guidance of etimology from the ſimi-

* In the Iſlandic *Swean.*

larity of ſound, in words eſpecially where there is withall a great affinity of ſenſe.

Chancellor, in the quality of the officer who held the great *ſeal* of the ſtate, in contradiſtinction to the *privy-ſeal*, derives manifeſtly from *hand-ſealer*, or officer, *a manu ſigilli*.

But *Chancellor*, in the ſenſe of *judge* of the court of chancery, has a very different derivation, though latterly united in the ſame perſon; an union not impoſſibly ſuggeſted by the proximity, and at length, identity of ſound, and by the fitneſs of office.

This officer and office exiſted in Great Britain probably for ages before *ſeals* were in uſe.

The *Fanes*, *Azylums*, *Minſters*, *Lech*: *, *Naids*, *Alburys* or *Cantalburys*, had, where there were collegiate bodies, all of them a regular government. The Head of ſuch bodies was ſtiled the *Chancellor* or CANCELLAUR. This word derives, with the uſual variations, as follows.

Cancell. *Chancel* or *College*-precinct.

Maër or *mawr*. The Head-ruler.

The *m* liquifies by a general rule, as in moſt comparatives. Thus we ſay *fuller* for *full-more*, *readier* for *ready-more*, &c.

This *officer* or *governor* had the power annexed to his office, not only of governing the diſtrict of the *Albury* or *Minſter*, but of deciding ſuch cauſes as came before him, relative to the various claims of the right of ſanctuary. And, as the word *Naid* expreſſes it, his court was a court of *grace* or *indulgence*, particularly deſigned to relieve or ſoften

* This word *Lech* ſolves the difficulty, which puzzled even that great and worthy antiquary *Lhuyd*, who, finding *Belech* in the *Armoric* language, to ſignify an office in the church, owned he could not account for it. It derives from *Fal*, ruler or principal perſon, and *Lech*, the *minſter*. In compoſition, *Belech*, *Falech*, or *Malloch*. Thence the *Felechs*, or *Fellows* of a college.

the rigor of the common, or *gemott*-laws. In which diſpoſition, you may plainly diſcern the foundation and original ſpirit of our high court of chancery. It was this ſpirit of protection that undoubtedly rendered it ſo popular, and endeared it ſo to the community, as to render thoſe ſanctuaries ſacred and inviolable.

By the beſt lights I could obtain, it was preciſely a violation of the right of ſanctuary, that paved the way for the invaſion by Julius Cæſar. Imanuentius, a *chancellor* of one of the London *Alburys*, had been murdered for his attempt to defend the juriſdiction of his *college* againſt Cadfallon (Caſſibelaunus), a military officer or general, for ſo the name imports *, who had invaded his diſtrict, upon a quarrel about the cognizance of a murder. His ſon *Mandubratius* † fled upon this to Cæſar; and the Londoners, exaſperated againſt the general, did not fail to recommend the protection of the injured party to Cæſar, who was ready enough to ſeize ſo fair a pretext of intermeddling with the affairs of this iſland.

There alſo exiſts a ſtrong reaſon, among many others, for the conjecture that *Ireland* was governed on nearly the ſame ſiſtem as Great Britain,

* *Cad fal-on*, head of a camp. *Cadfal*, in that ſenſe, is the origin of *Camulus*, of the appellative of *Campbell*, and of *Camalodunum*, a *town* formed upon the plan of a *camp* or military incloſure. *Hamilton* and *Camalodunum* are the ſame word, with only a dialectical difference.

† *Mandubratius* is known in the Britiſh tradition by the name of *Afarvy*: but both are certainly names of office: which does not indeed exclude either's being collaterally a proper name.

He had probably ſucceeded to his father. Whence *Afarvy* is a variation of *Hoff-Abury*, head of the *Albury*, as *Mandubratius*, a corruption of Meynt-y-barth, the judge of the *Meynt*, or *Minſter*. The Greeks had another name for him, that of *Androgeus* a corruption of *Andrew*, a *Head Druid*, or *Pen-Dragon*.

and consequently had its *minsters* and its *chancellors*.

The city of York, the antient *Albury* (Eboracum) or *Eyḃury*, had a *Hal-meynt* or collegiate *minster*, whence *Calmanlid*, the gate of the college minster, our *Hlid* (*Fleet*) or *Ludgate*.

Ulster in Ireland, or, to sound it more Britishlike, the *Wiltshire* of that country, had also a famous *Hal-meynt*, most graphically described by the words *Kermand Kelstach*. Not surely an *idol* as has been alledged, but merely such a *Minster* or *Albury*, as on Salisbury-plains in *Wiltshire*.

Archaically written, it would be
Kir-meynt, *Kell-stack*.
Kir, the church or circle.
Meynt, the *Lech* or head-stone.
Kell, the *Hall* or college.
Stach, the place or precinct.

All together describing the *Minster* and precincts of the college *.

Their word *Ar-maght* † signifies precisely a *superior court* or hall of justice. The reader will be pleased to observe that generally speaking (for there are some few exceptions) wherever there was a Druidical *Minster*, and especially a *Cantalbury* or *Quinabury*, you will find that Christianity either left the *Quin-Abury* (university) as it found it, only with due variation, as to the objects of theological study, or erected either a bishoprick,

* The *Ichnography* of a Druidical temple is, with very few variations, that of a Christian one: with this difference, that the one had no walls, or other fabric, than the *Cromlechs*, and circular arrangement of stones; whereas the Christians affected more the oblong figure, and raised walls for their churches. The Britons only covered their *Cells* or *Halls*. The Christian churches were solely places of divine worship: the Druid fanes comprehended the service of both divinity and justice. In the one they used much reserve and secrecy: in the other, the utmost openness.

† *Almach* or *Armagh* were sounded indifferently.

or

or *archbiſhoprick*, in which two lights we have Oxford, the two *Cantalburys* (Canterbury and Cambridge), *Cambray* (on the continent); beſides many more which have the like original.

Surely a Britiſh gloſſary that would reduce words nearer to their original found would not be without its uſe.

Reſpectively to one of our antient *Alburys*, how disfigured is the word *Bridewell* from *Barreicht-Hell*, the *Hall* of the *Precinct!* The church of *St. Bride's* is formed with about as much propriety as *St. Mary Over*, of the words St. Ferry-over: the ferry being there before London-bridge was built. *St. Bridget* as to *Bridewell*, and *St. Bride's* is an imaginary ſaint.

May I have leave here to repeat, that *An-calſwyth* or ſeat of a head-college or *Cantalbury* gives you the true derivation of the iſland of *Angleſey*, as *Alſwyth* of the place in London formerly called *Alſatia?* *Mona* is a corruption of *Meyn-ey*, the minſter-iſland. Thence its name, common to the other *Mona*, or iſle of *Man*, which had alſo another *Meynt* or *Minſter* of the like kind.

GOD-FATHERS.

The preſent meaning of this word, and the deſtination of the office ſignified by it, need no commentary, being ſufficiently underſtood.

But, among the antient Celts (the Britons moſt probably included, who, not impoſſibly, were alſo the authors of the cuſtom), there was a difference in the practice, not however ſo great as to invalidate the ſuſpicion of the Chriſtian cuſtom being, like ſo many others, derived with variations from it.

Among thoſe people, there was a general cuſtom, or rather common law, that no father of any note

or rank ſhould, after a certain age, educate his own child, eſpecially of the male ſex. The law, on conſideration that every ſubject was born for his country, preferably to his family, required that kind of education, which was likely to qualify him the beſt for its ſervice. In that juſt but ſevere view, they would not truſt ſo important a point to paternal fondneſs. They inſiſted that the child, on his attainment of his ſeventh year, when he was taken out of the hands of the women, ſhould be committed to the care of proper perſons, charged with bringing him up in whatever way the father ſhould chuſe for him. If the judiciary, he was ſent to the Druid-colleges; but if military, he was, in quality of *page* (Baſ-age) put out to the ſervice of ſome knight or officer of diſtinction. Beſides the name of *page*, they had alſo that of *varlet*, a diminutive of *Var*, man, and contractedly *Valet*, once no term of degradation, ſince it was even in modern times, given to the ſons of a king of France, but the knight or maſter (for ſuch he was) was called the *Good Father* or father in *law*; not as in *later* times for being married to the mother, but for his being the lawful ſubſtitute to the natural father, in educating the child. He was alſo reſponſible not only in honor, but to the law, for a juſt diſcharge of his duty. Conſequentially to this diſpoſition, the *Pen-tich-ghaſt* or *Whit-ſunday* * was their general day of examination of the Druidical and military youth, for proceeding *Ey-knights* or ſimply *knights*, when the different merits of the Godfathers would appear in proportion to that of their candidates or wards †.

* *Whitſuntide* is the time of examination of the Weſtminſter collegiates, for being ſent to the univerſities.

† No parent was allowed to judge of his ſon's merit, or pretention to knighthood. On this principle it was, that a king

This

This was the antienteſt practice; which was not wholly aboliſhed on the prevalence of the Chriſtian ſiſtem: but, in proceſs of time, after that infant-baptiſm came in, and God-fathers pronounced their obligation at the font, over children juſt born, the bigotry of ſucceeding ages produced in ſome countries, and in Ireland eſpecially, a moſt perverſe and irrational cuſtom. The God-fathers took immediately the children home, where they were delivered to their wives, or to what nurſes they could get for them; and what was worſe, the antient cuſtom being broke through, theſe God-fathers were indifferently choſen from among the meaneſt of the people, and loſt the name of *God-fathers* in that of *foſter-fathers*. Very poſſibly in ſome families, the diſtinction of the two characters was juſtly made and kept up; but, in general, there is reaſon to think they were confounded together. However, any mother, jealous of her child's love, would not do amiſs to read what Camden, after Gyraldus, ſays on the head of foſter-fathers, and on the endearments from lactation.

But, if thoſe foſter-fathers who, eſpecially after the military ſiſtem prevailed, were often choſen from the dregs of the people, gave their pupils an education accordingly, they enormouſly deviated from the inſtitution of youth by the antient knights, whoſe ſeverity of diſcipline was even exceſſive, in training up their wards to all manner of bodily exerciſes, to inure them to hardſhips, and to qualify them for war, with the utmoſt at-

could not knight his own ſon. But eſpecially as to the Druids, there were ſuch arduous requiſites for receiving approbation, that though *many were candidates, few were choſen*. It was reckoned an auſpicious event when the yearly election was numerous.

tention

tention to inſtill into them an enthuſiaſm for honor and for military glory.

To ſhow how much thoſe exerciſes were held a duty, which gave agility to the limbs, and vigor to the body, I beg leave to remind the reader of one of the antienteſt Celtic laws, which impoſed a fine on thoſe whoſe corpulence ſhould exceed the ſtatutable ſtandard, on a preſumption, perhaps not always ſtrictly juſt, that the parties could never have acquired ſuch a habit of body as diſqualified them for perſonally active ſervice to their country, but by a remiſſion of thoſe exerciſes, which, naturally ſpeaking, would have ſerved to keep down that inconvenient and always unwholſome increaſe of groſs humors: of ſuch a law, however, it is hard to ſay, whether it was the moſt conducive to the good of a country in preſerving the powers of the ſubject to ſerve it, or to the ſubject himſelf, in defending him againſt his own idleneſs, and keeping him from burying himſelf alive in his own fat.

Such however was the public-ſpirited idea or end propoſed by the *Celts* in this law, which might or might not extend to our antient Britain; or it might even, with other points of diſcipline, have come from our Druid anceſtors. But nothing is clearer, if you will diſtinguiſh times, than that, before the Roman invaſion, the conſequences of which were a number of innovations, but eſpecially before that horrid chaos of ignorance, barbariſm, and lawleſſneſs, produced by the judiciary powers of this nation giving way to the military *, the

* Two capital inſtances of the good ſenſe and virtue of the military, when they got the law in their own hands, were, firſt, the deciding civil and criminal cauſes by *duels* or *combats!* The ſecond, the converting the *public* lands or benefices, appropriated to pay military or civil ſervice, into eſtates for their private families, unincumbered with the duty of ſuch ſervice, which is left to be performed and paid for as it may, by the whole community.

ſtate of this iſland in thoſe ages preſents an aſpect poſſibly not ſo incapable of ſupporting even a favorable compariſon with the actual preſent one, as the common prejudices againſt the ſimplicity of life in thoſe early ages are apt to ſuggeſt.

Two miſtakes of opinion, in different extremes, have been adopted concerning thoſe times.

The firſt, that of a paradiſiacal *golden age*, which never exiſted, nor ever could exiſt.

The other is more near the truth, but ſo far falſe, as it does not make allowance enough for the difference, in progreſs of time, between merely ſavage life, and a certain progreſs of cultivation, ſhort by much indeed of that pitch of refinement among us, to which the preſent age is arrived, but perhaps not for that the leſs eligible.

It is extremely rare, and muſt be greatly difficult for nations to ſtop preciſely at that point of improvement, at which it would be ſalutary for them to ſtop, before that art, abuſing its advantages, ceaſes to be ſubordinate to nature, and commences falſe refinement. The amiable ſimplicity and youthful vigor of taſte is then degenerated into the lothſome affectation and ſilly dotage of a luxury verging to its own death in that of the ſtate itſelf, which it will have brought on under a thouſand diſeaſes.

ENGLAND.

This word has been, and continues to be, currently derived from the *Anglo-Saxons*. Theſe are ſaid to be a part of thoſe Saxons who are ſuppoſed to have invaded the country, after the expulſion of the Romans. I repeat here what I have before obſerved, that there are hiſtorical reaſons for believing that they returned here in quality of auxiliaries, naturally enough invited by the Britiſh

Vortigbearn

Vortighearn or generaliſſimo, as being the poſterity of the Britiſh emigrants, the *Æſtii* or Eaſterlings. But, I own, I had never, till lately, doubted the derivation of the word *England* from the *Anglo-Saxons*, conſidered as a branch of thoſe Saxons. Yet it had always appeared to me rather a force or ſtrain upon the ſenſe, that a ſmall branch of the Saxons ſhould have ſwallowed up the names of the other branches. The Welſh and the Scotch, after the ſucceſs of the Saxons, gave to their dominions a very proper name, *Broſax*, or juriſdiction of the *Saxons*: *Bro*, country; *Sax*, Saxons. But the name of *England* belongs to much more antient times. I did not, however, reject the generally received etimology, for its not being ſo well-warranted as one would wiſh, by hiſtory, or indeed by common ſenſe. I knew that language had, though rarely, its caprices; and this might be one of them.

In my etimological refearches, there, however, occurred to me another foundation for this name of *England*, which, being more natural, more plain, more proportionate to the ſubject of the name, induced me to adopt it; with what juſtneſs the following diſcuſſion will ſhow.

The level, or comparatively level country of this iſland, and eſpecially South-Britain, was called *Albuin* or *Albwean* (whence our word *Albion*), which being a diminution of *Alb*, ſignifies comparatively low land, in diſtinction from North-Britain, which, from its remarkably high mountains, was called *Albanich* (Albany); thence *Albany* and *Albion*, *Highland* and *Lowland*.

But the more diſtinctive name of the lowlands, or country, excluſive of *Wales*, of *Cornwall*, of *North Britain*, was *Loegyr*; that is to ſay, the *circles* or *ſhires* of the comparative levels or lowland. This then was one of the deſignations of that tract of country.

There

There was alſo another much more antient word, *Ing* or *Eng*, which ſignifies a plain or level tract of country: now the *Saxons* would naturally prefer this word *Ing* or *Eng*, as being more northern, more antient, and more familiar to themſelves. And ſurely the compoſition of the word *England* will appear far from forced, in the following manner:

Eng or *Ing*, a plain. *Land*. } *England*, Level-land, *Lloegyr*, or *Low-ſhires*.

That is to ſay, *Lowland* (though with hills interſperſed) comparatively to the more mountainous parts of the iſland; and as this tract was, for ſome ſpace of time, the whole, or at leaſt by much the greateſt part of their dominion, they would naturally call it *England*, out of which the name of *Engliſh*, or inhabitants of the plains or lowlands, grew in conſequence: ſo that they were called *Anglo-Saxons*, very properly, to diſtinguiſh them from the other Saxons who had remained in Germany, and were therefore German-Saxons.

This conjecture will receive the force almoſt of demonſtration, if the reader will but conſider two capital objections to the current derivation of *England* from the *Anglo-Saxons*.

Firſt, *Camden*, with all his diligence of inquiry into a point of ſo great importance to this ſubject, could never aſcertain the particular part of the continent from which theſe Anglo-Saxons ſpecifically came. Conſiſtently with his candor, he could not, in the faith of merely a reſemblance of names, fix it, or in the deſarts of *Jutland*, or in *Weſtphalia*, or in *Pomerania*, or in a little obſcure province of *Denmark*, or indeed any where; and indeed how could he? The place was a non-entity. Nor do we find that any particular country ever laid claim to the honor of producing this predo-

minant tribe, whoſe name ſwallowed up that of the reſt of the *Saxons*.

Secondly. While the Saxons were giving the names of *Middle-Saxons* (Middleſex); *South Saxons* (Suſſex); *Eaſt Saxons* (Eſſex); would not there, at leaſt probably, have been ſome trace or veſtige of *Anglo Saxons* * ? But no; neither on the *continent*, nor on this *iſland*, did there ever exiſt any ſuch diſtinction. Many more reaſons might be alledged, but theſe may ſuffiſe.

The name then of *Anglo-Saxons* ever comprehended the whole body of the Saxons who ſettled here, and who, for the cauſe above deduced, took their name from *England*, and not *England* from them: eſpecially too, ſince even the word *Eng* or *Ing*, for a plain, is an old Britiſh word, in preſent uſe in many places.

England then is only an antient word, equivalent and moſt probably precedent to *Lloegyr*, for *plain country*, in contradiſtinction to the Highlands of Wales, Cumberland, Cornwall, and North-Britain.

The name of *Britain*, in ſhort, which ſignifies Northern iſland, was a name general to the whole iſland of Great Britain; that of England was, by an antient diſtinction, ſpecifically appropriated to a certain part of it, from which the *Anglo Saxons* took, very naturally, their appellation; whereas their giving that appellation to it has not any the leaſt foundation in nature or in hiſtory.

This derivation can, I think, hardly fail of preponderating, unleſs the vulgar obſtinacy of prejudice ſhould be thrown into the other ſcale for a make-weight.

* As to the word *Eaſt-Angles*, ts local relativeneſs to *England*, on its *eaſtern* coaſt, and not to *Germany*, will plainly evince that it has nothing to do with the diſtinction of *Anglo-Saxons*, and rather corroborates my propoſition.

For,

For, independently of the preceding reaſons for the name of *England*, there exiſt in hiſtory other cauſes for attributing a greater antiquity to the name of *Engliſh*, and to the diſtinction of the *Engliſh* language, than the prevalence of the *Saxons* in this iſland. My grounds for this opinion I ſubmit to the reader.

It is an uncontrovertible truth, that *Conſtantine*, that *Maximus*, and other Roman generals, draughted from this nation, and ſpecifically from this part of it, the flower of their troops. At the court of Conſtantinople, *Britons* and *Britiſh* poſterity had for *ages* ſerved as life-guards to the emperors, much in the ſame way as the Scotch, till lately, at the court of France. They were eminently truſted, and were called *Varangs* *, or battle-axmen †. They retained at that court the *Engliſh* language. At the emperor's table, ωολυκρονιζεσι οἱ Βαραγγοι καλα την ωαλριαν γλωσσαν αυλων, ητοι Ιγγκλινιστι τας ωελεκεις αυλων συγκρουλες κλυπον αποτελουλαι. Cod. p. 90. They cry long life, *in their own country language*; *or, in the Engliſh manner, brandiſhing their battle-axes, make a claſh of arms.*

Now as theſe Greek writers belong to the lower empire, the chronology is not quite inconſiſtent with ſuch mention of the *Engliſh* being alluſive to the ſuppoſed *Anglo-Saxons*. There would be no

* The uſe of this battle-ax was common to all the Northern people. It was their capital weapon. Thence it became with the Turks a general deſignation of European warriors, and incluſively nations. The *French* took their name from it, in diſtinction from the *Romans*, who were otherwiſe armed, and whom they drove out of the poſſeſſion of Gaul.

† Εθνος δ' εστι τουτο ΒΡΕΤΤΑΝΙΚΟΝ Βασιλευσι Ῥωμαιων δουλευον ΑΝΕΚΑΘΕΝ. [Cinnamus, l. i. p. 4.] *Theſe men were Britons from time immemorial in the ſervice of the Roman emperors.* Other Greek authors, Bryennius Cæſar, Nicetas Chroniata, &c. atteſt the ſame. Pachymeres eſpecially mentions Ερρης εξ Εγλινων, *Harry* (for *Henry*) one of the *Engliſh*.

great wonder if their military genius had carried them to that court, in the times of *Alexius*, of *Andronicus*, *&c.* This circumſtance then, ſingly conſidered, would conclude little or nothing in my favor. But, in the firſt place, you have a moſt clear, hiſtorical cauſe of *Britons* going much earlier, in a large body, to Conſtantinople, and of their favor at that court, from *Conſtantine* a Briton, made an emperor by *Britons*, and who would naturally prefer them for his *life guards*: in which, quality it is plain, his ſucceſſors in the empire continued them *: ſo that the ανεκαθεν or *antiently* of *Cinnamus* muſt relate to that remoter period, not to the more *recent* one of the Saxon revolution. The epoch is unqueſtionable. Secondly, the words Εγſλινων Engliſh, Ιγſληνιſι in the Engliſh manner,

* The deſcription of theſe *Britiſh* life-guards, battle ax-men, by *Anna Comnena*, the daughter of the emperor Alexius, is not uncurious :

Οἱ δε γε επι των ωμων τα ξιφη κραδαινοντες, πατρων παραδοσιν και οἱον παρακαλαθηκην τινα και κληρον την εις τους Αυλοκραλορας πιςιν και την των σωμαλων αυλων Φυλακην αλλω εξ αλλου διαδεχομενοι την προς αυλον πιςιν ακραδανλον διαληρουσι, και ουδε ψιλον παντως ανεξονλαι περι προδοσιας λογον. p. 62. "*Theſe carry their battle axes ſlung over their* "*ſhoulders*; and have, from their *anceſtors*, received as a ſacred "depoſite and inheritance, the truſt of the emperor's life, as "body-guards. That traditional loyalty of theirs, they have "preſerved uncorrupt, and will not bear ſo much as the leaſt "mention of treaſon."

They were much in the nature of our yeomen of the guard; that is to ſay, particularly appropriated to the palace, but had ſtill greater truſt. The keys of any town in which the emperor ſlept were brought to them. Even the treaſury was under their charge, as appears from their not ſuffering the famous *Palæologus*, the guardian of the emperor *Laſcaris*, a minor, to take any thing out of it, without the preſence and conſent of the *co-tutors*, or reſt of the guardians. They were ſo paſſionately tenacious of their own language (another mark this of their *antient* Britiſh original) that they got the Sclavonic nick-name of *Nemitzes*, or ſpeakers of a foreign, unintelligible language. They were, at one time, diſperſed into the confines of Judæa, and into the Weſt coaſt of the *Euxine*.

ſpeaking of the *Britons*, are uſed too familiarly by the Greek writers, of ſpecifically that body of men, which was undoubtedly of *Britiſh* not of Saxon origin, not to have been, among thoſe Britons, the ſpecific *Britiſh* diſtinction of that part of the country, from which they came, the *low lands* of Britain or *England*. As foreigners had given to the iſland in general the name of *Britain*, or *Northern Iſlands*; the iſlanders theirſelves, being divided into various governments, would naturally diſtinguiſh themſelves according to the parts of the country in which they were reſpectively born, in *England*, the plain or level, in *Loegr* the low ſhires, or in the *Kymbros*, or *Albanns*, the mountainous boundaries. Even the *Eaſt-Angles* palpably took their name not from German-*Angles* *, or *plains*, but from the *Eaſtern Ings* or plains of this country, as their local ſituation by the map abundantly demonſtrates.

IRELAND.

This word is a contraction of *Jarland*, or rather of *Ivarland* (the *v* quieſcent as in *city*, being commonly an aſpirate in the antient language).

Ivar, *Hiber*, or *Hiver*, all ſignifying the *Weſtern land*: *Ierne* and *Hibernia* derive from *Hiber-Innis*, the Weſtern Iſland †.

Analogouſly to this, the name of the ſhire of *Argyle* is contracted from *Jargaoil*, the Weſtern country.

* Germany had its *Angli-Suevi*, the inhabitants of the dale or plains at the foot of the hills of Weſtphalia. *Eng* is, in Swediſh, *a plain*. *Ing*, the ſame in the Daniſh. In Erſe, *Ing-er* is a plain country.

† It had other names. *Tirvolac* or *Tiarfolk* the Weſtern people, and *Banney* or rather *Wanney*, the *leſſer* iſland, analogouſly to *Minorca* in its relation to *Majorca*. Of this *Banney*, there was formed the name of an imaginary ſaint, *Bannah*.

It

It is remarkable that this Celtic particle of *Iv*, or *Ibh*, in the ſenſe of *privation* (the *Sun* is underſtood), gives the words *Eve*, *Evening*, and *Avond*, while from the cardinal point in which the *Sun-ſet* brings the *evening* that quarter takes the name of *Iver*, or Weſtern.

Thence it is, that not only *Hibernia*, in its compoſition, acknowledges Ibh, or Eve, for a radical; but *Iberia*, Spain; and another *Iberia* on the *Pontus Euxinus*. Some very great authors have, in order to ſolve this identity of names for two countries ſo very diſtant, imagined a conqueſt of the Spaniſh *Iberians* by the *Iberians* of the Black-ſea: whereas there is not the leaſt ſhadow of authority from hiſtory, to ſupport ſuch an improbability. The name was generical, in common to both, from parity of ſituation in the *Weſt* reſpectively to other countries.

Celtiberians is ſtrictly the Weſtern Celts.

Hebrides is a Latiniſm for *Hebereys*, Weſtern iſlands.

But this *Ibh*, the radical of *Zephir* and *Favonius* for the Weſtern wind, gives, on the like principle, the origin of *Devon*, which ſignifies *Weſtern* in general, formerly extended to *Cornwall*, but latterly reſtricted to a ſhire of that name. The *m* and the *v* being, in the Latin, reſpectively to the Britiſh. univocal, as Camden and many others have juſtly obſerved, gave the word *Davononia*, and, by contraction, *Damnonia*, the Weſtern country; *Dyvneint* in the *Armoric*. In the name of Devonſhire, eſpecially, there is another example of the common quieſcence of the *v*, ſince it was ſo vulgarly called *Denſhire*, as *Ireland* for *Iverland*; *Denmark* for *Devonmark*. There are many other inſtances adducible to fix this *Ibh* or *Eve*, as the radical ingredient of the names of other

Weſtern

Weſtern countries and places, which it would be ſuperfluous to enumerate; but there is moreover a connexion with this particle *Ibh* or *Eve*, that will throw a ſtill greater light on the employ of it in the ſenſe of *Weſtern*.

I have elſewhere * obſerved that the word *Weſt* was antiently uſed in the form of a verb, to expreſs the decline of the ſun, as in Chaucer;

As ſone as the Sone ginneth to Weſt.

Now this *Weſt* gives only the ſenſe of *diminution*, of *leſſening* (as our word *Morning* gives that of *growing*); but, when connected with *Ibh*, it paints the vergency of *Weſt*, or diminution into *Ibh* † total privation. This conſtitutes the archaically compound word *Weſ-ibh-urus*, and, by contraction, Veſperus, the evening.

Wes, diminution.
Ibh, privation.
Ur, time.
Us, idiomatic.

} *Veſperus*, or the time between the *Wes* (decline) and *Ibh* ‡, (total privation or ſetting.)

The *v* being, by a general rule, an aſpirate, reſolves naturally into *h*, and gives *Heſperus*, both in the ſenſe of *Evening*, and of a *Weſtern country*. Thence it is that *ania* and *eria*, being generical terminatives of names of country, and ſignifying land, you have, I ſhould imagine, with all deſirable clearneſs, the two words *Heſperia* and *Hiſpania*, both ſignifying *Spain*.

* P. 34. *Way to Things*, &c.

† Total privation is ſignified by the word *Tenebræ*, where the *heb* or *eb* is abſolute. In the antient Britiſh, *heb* ſignifies *without*, *tein heb* is, without light or ſunſhine, *ur*, time. *Eve*, in the ſenſe of *ſeparation*, gives our Engliſh word *every*, which means *ſingle* or *ſeparately* taken.

‡ If I do not miſtake the *Erſe* derivation, nothing can be more *pictureſque* than the word *Feaſgor*, to ſignify the evening, from *Weas*, in the ſenſe of the day decreaſing, and *Gor*, great, alluſive to the *diſk* of the ſun preſenting a larger orb at ſetting.

Heſibberia,

Heſibberia, Heſperia. } Spain, or a Weſtern
Heſibbania, Hiſpania. } country.

In *Luſitania*, Portugal, there is a dialectical difference. The *Ibh* is there dropped, and the *Vis* or *Wes* only retained; thence *Luſitania* for *Lviſitania*. The *Vis* ſtands there for *Weſt*, as in *Viſigoths*, the Weſtern Goths.

Leſtrigons, the Weſtern inhabitants of Italy, forms upon the ſame principle.

PELASGI.

This word, which has given room for ſuch a variety of conjectures, receives a very eaſy and fair ſolution from the inveſtigation of its origin.

In the antient language, *Bel*, or *Pel*, ſignified a *hill*; and *aiſg*, a *ridge* *: put theſe together, they form *Pelaiſg*, a ridge of mountains. Thence the inhabitants of ſuch ridges were termed *Pelaſgi*, till that denomination yielded to more modern ones.

Italy, Greece, Judæa, had all their *Pelaiſgs* and *Pelaſgi*, in courſe. Paleſtine is a contraction of *Pelaiſg-tan*, the mountainous country. At this

* Mr. *Borlaſe* has, in that moſt eſtimable work of his, *The Antiquities of Cornwall*, mentioned a *Kaern Leſkys*, in the pariſh of *St. Juſt*, with the tranſlation, *The Karn of Burnings*, in which the word itſelf will certainly bear him out. But as he withal gives us the ſituation, to wit, "*a large ridge of rocks deſcending* "*from a very high hill*," may not (and I ſubmit it to himſelf) the word *Leſkys*, at leaſt as probably expreſs their Karn's being ſuch a *ridge* (*l'aiſg*) as the circumſtance of the *burning*, there aſſumed to be general to other *carns?* This queſtion I do not ſtart from the meaneſt of all ſpirits, that of literary cavil and chicanery, but purely in the eſſay of aſcertaining the meaning of that moſt antient word *Aiſg* or *Eſg*, in the ſenſe of a mountainous ridge. It had alſo another appellation, that of *Truim* or *Drum*, which has no etimological affinity to *Dorſum*, though not improperly tranſlated by it. It comes from *T'er-him*, or *T'er-hum*, a length or chain of *ſummits* or ridges of mountains.

inſtant,

inſtant, the mountaineers near the Caſpian ſea are called *Laſgees*, or rather *Llaſgees*.

In Theſſaly, the *Pelaſgiotæ* were lowlanders who inhabited the vales bordering on the *Pelaiſg*, or ridge of mountains, which divided that tract of land. Their country was in analogy to what Piemont is to the Alps, or *Podogorſe* (*Submontana* regio) to the Carpathian mountains in Poliſh Ruſſia.

They are called *Pelaſgiotæ*, much as the *Dalecarlians*, inhabitants of the dale or valley, have been termed the *Highlanders* of Sweden, from their relation or proximity to the Norwegian Alps, at the foot of which they are ſituated, and conſtitute three pariſhes.

In the Peloponeſus, the name of *Dorians* ſucceeded to that of *Pelaſgi*, which is nothing more than that the word *Pelaſgi* for mountaineers growing obſolete, that of *Dorians* alſo ſignifying mountaineers, from δ' Ορ, mountain, took place; juſt as we now more currently uſe the word *highlanders*, inſtead of the antient one of *Albanians*: or, as *Attica*, which ſignifies a litoral country, a tract lying along a ſea-ſhore, took place of the antient name I-onia, Jonia, which has the ſame ſenſe *, and which that tract of maritime country, on the coaſt of Aſia, preſerved for ages afterwards. The Greeks, like the French, and indeed, too much like ourſelves, running away from the antient

* Here the ſingle ſillable or Celtic *i*, repreſents the *ſea*, as it does occaſionally an *iſland*; where the word ſignificative of *land* is elliptic. Here *Ionia* anſwers neareſt to *Zealand*: *Onia* being a generical termination for *land*, as may be ſhown by various inſtances, *Caledonia*, *Laconia*, &c. *Leſtrigonia* ſignifies a certain part of the weſtern land of Italy. It alſo ſignifies the *eaters of the ſlain*, L'Eſter-Ich-on. Moſt probably from that ſimilarity of ſound proceeded that fiction in Homer of the *Cannibals* in thoſe regions. Part of Italy, lying on the water, was, from that circumſtance called *Auſonia*.

Celtic, had recourſe to their uſual expedient for derivation from proper names, and ſet up one *Ion*, an imaginary founder, in which ſome authors have found the ſcriptural name of *Javan*, more piouſly, I imagine, than juſtly.

Arcadia, from its mountainouſneſs, furniſhed alſo the generical name of *Pelaſgi*. The inhabitants of the Apennines of Italy, being alſo ſtiled *Pelaſgi*, were confounded with the *Umbri*, whoſe name ſeems to have been only a more modern one for *mountaineers* actual, or diffuſed from the mountains into the adjacent vale. Greece, among other names, had that of *Daunia*, and the Greek that of *Danai*, probably a contraction of *Davonia* (as *Den* is of *Devon*, a *Weſtern* country), relative to *Aſia*, or to the Eaſtern oppoſite ſhore.

The appellation of countries, being changed, did not probably ſo much depend, at leaſt generally ſpeaking, on the proper names of perſons, or on imaginary migrations, on conquerors giving new names to places, but by much the oftenеſt on the power of innovation, to which all languages are liable, in proceſs of time; though leſs perhaps in the names of places, than in any other objects of denomination.

Greece was, it is ſaid, antiently called *Pelaſgia*: for this there might be two reaſons; each of them ſufficient of itſelf, to give it that name.

As that country is every where almoſt interſected with *Pelaiſgs*, or ridges of hills, it might take its name from that predominant circumſtance, as it did that of *the Iſlands of Eliſha* from that multitude of them, which conſtituted ſo capital a part of Greece. The great Continentaliſts might eſpecially treat *Greece* as a cluſter of iſlands, and every where peninſular: while, from the other geographical circumſtance of the number of *Pe-*

laiſgs,

laiſgs, it might naturally enough receive the appellation of *Pelaſgia*, as Judæa, for the like reaſon, did that of *Paleſtine*, *Philiſtine*, or *Pelaiſgtan*, or the preſent *Llaſgees* on the borders of Perſia. There was alſo another cauſe of that appellation. On the depopulation of Greece, by that partial deluge, ſo well-atteſted in hiſtory, no tribes would be ſo likely to re-people it, as the inhabitants from the *Pelaiſgs*, or ridges of mountains; and who, for a long time, at leaſt, would retain in that name the mark of their original. Independently too of which, thoſe Pelaſgians, in the general character of all mountaineers throughout the globe, would naturally, and eſpecially in the earlier, unciviliſed ages, ſpread themſelves into the more fertile vallies and low lands of Greece *, as the *Pelaſgians* of the *Apennines* would into the adjacent plains of Italy.

To the name of *Pelaſgia* ſucceeded that of *Greece*, from another geographical circumſtance, that of being every where *maritime*. Γραιοι †, *Græcia*, *Achæa*, *Peloponneſus*.

* According to *Strabo*, this ſpirit of plunder and incurſion in the *Pelaſgians* was ſo prevalent, that the Greeks, ſettled in Theſſaly, were obliged to build a wall or defence, extant in his time, much in the manner that the Roman emperors or generals, who not improbably thence took the hint, attempted to *wall off* the North Britons. No wonder then that theſe tribes of wanderers and invaders ſhould be found every where in Greece, till the name, with time, fell into diſuſe. I ſhall juſt mention their city *Lariſſa*, at the foot of the Theſſalian mountain, merely to obſerve that *Lariſſa* was a generical name for cities in a ſimilar ſituation. There were ſeveral *Lariſſas*, *L'or* or *L'ariſh*, from the hills.

† *Kirachey* (Γραιοι contractedly for Κιρ-αχαιοι) an antient Celtic word for lying *on* or round the water or *ſea*. Græcia (*Kir-achaica*) and *Achaica* form upon the ſame principle. *Laconia* and *Morca* both include the deſignation of a maritime country. *Magna Græcia* in Italy was not ſo called from being coloniſed by

As to the names of *Hellas* and *Hellenes*, though there is an antient word *Hellan* for an insular land, I rather think they are antithetical to the *Pelasgi*. Nothing more frequent, or more natural, than such a division of country into *Highlands* and *Lowlands*; when the predominant name for the *whole* will be taken from that *part* of which the inhabitants make the principal figure. Thus the *Pelasgi* prevailed at one time, and the *Hellenes* at another: till at length the very name of *Pelasgi* became obsolete. For the name then of *Hellenes*, it is certainly as cheap and easy to refer it to some imaginary *Helenus*, one of those personages who gave his name to Greece, about as justly as one *Brutus* did his to Britain.

Certain however it is, that by far the greatest number of geographical names draw their origin from the nature and situation of the places indicated by them, and few indeed from the proper names of personages, fabulous or historical.

Italy has been said to receive its appellation from one *Italus*. Let us a little examine whether it may not be more satisfactorily traced to a geographical circumstance; considering the subject, it will hardly appear a digression.

On descending the Alps, the vales of Italy would naturally present the idea of *T dale*, the *dale* or

Greece, but for that the coasts of Italy, which were the nearest to Greece, having the same cause of appellation from their maritime situation, belonged to an incomparably larger track of country. Many parts of Italy, in fact, received their name from their lying on the water. *Tuscany* was from the antient *Osc* or *Uisc*, with the prepositive *t*, *T'Oscania*. *Etrusci* signifies the *inhabitants* of the *other shore*, whatever that was, such appellations being relatives. Thus the *Tuscans* of one side would be *Etruscans* to the other, till subsequent ages fixed their names. *Uria* (Ora) was another word for *shore*, whence *Liguria*, *Etruria*, &c.

valley-country. ϒ is notoriouſly the antient prepoſitive, and ſtands for *the*. This would be generalized, and extend to the whole tract of land, Tranſalpine to the Celts; thence, without any very objectionable violence, the word *Italia* *: not that Italy has not itſelf many mountains; but the name would occur immediately to the nations in or beyond the Alps, to whom, on their firſt deſcent, the *dales* (Y-dale) would appear in a light ſtriking enough to give the whole country forward this generaliſed name. This was the proſpect, which Annibal, when he had cleft his way through otherwiſe impaſſable rocks, not with *vinegar* but *hatchets* (whence the abſurd miſtake of *acetum*, vinegar) ſhowed to his army for their encouragement.

Upon the whole then, the *Pelaſgi*, whether in Italy or in Greece, appears purely a name of ſituation. As to the *Pelaſgic* letters, there have occurred to me two ſignifications of the word *Pelaſgic* applied to letters, neither of which exclude

* *Dalecarlia* is evidently formed upon this principle, as already obſerved. *Idalia*, the grove of Venus in Crete, took its name from the ſituation in *ϒ-dale*, at the foot of a hill, which itſelf, by reflection, took the appellation of *Idalus* from the celebrity of that grove. Thence invertedly in poetry, *Idalius vertex*. But ſurely the ſenſe of *ϒ-dale* is here not forcedly preſumed. *Italia* has been ſaid to be antiently called *Latium*, a verbo *latere*, becauſe *Saturus hid* himſelf there. I ſhould rather think that, on that ſuppoſition, *Lat*, in the antient language, a foot, was, at the bottom, the origin of *Latium*: it would be implicitly the name of *Piedmont*, or foot of the hill, extended by *ſynechdoche* to all Italy. This is certainly not forced, nor that extenſion without example; yet it does not ſatisfy. The word *Latium* belonged moſt properly to the territories between the Tiber and Liris. And as *Lade* ſignified a fenny country, and eſpecially the mouth of a river or outlet to the ſea, I ſhould imagine it the preferable origin of the appellation of *Latium*, which, as the Roman empire became enlarged, was greatly extended; but never ſo much as to comprehend all Italy.

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the other, being in fact independent of each other, or of any ſpirit of ſiſtem.

The Romans themſelves, in the obſervation that the Latin letters bore a great reſemblance to the antient primitive Greek ones, which were undoubtedly *Pelaſgic*, gave up the Latin claim to the origin of them, and concluded that it was from the Greeks that the Latins received them.

I have on the contrary many reaſons rather to think, that the Etruſcan, the *Umbrian*, or in another word for *Umbrian* * the Pelaſgic of Italy, were more antient than the Greek, or even than the Egiptian literature.

Thus we ourſelves attribute to a number of Britiſh or Celtic words a Latin origin, whereas, in fact, it is from the common ſtock of our antient language that ſuch words are taken †.

But to eſtabliſh ſatisfactorily this propoſition, of Greece having received her antient literature

* The antient Etruſcan offers in its Alphabet a great reſemblance to the *Umbrian* or *Pelaſgic* of Italy. *Linus* and *Orpheus* were ſaid to have written in the Pelaſgic characters, not impoſſibly too in the *Pelaſgic* language, as I vehemently ſuſpect Homer's works to have originally been, though tranſlated into more modern Greek by ſome able hand, in which caſe the tranſlation has ſurvived the original. *Homer*, *Orpheus*, *Linus*, are not Grecian names.

† This is ſtrikingly the caſe with regard to the *letters*, the words relative thereto being diſcernibly Celtic, as I take the liberty of repeating here.

LITTERA from *L'Ich-t-ur*. *Ich* to *grave*, or *ſtrike*, *tur* frequentative.

CHARTA from *Ar*, *ſtone* or *metal*, the primitive matters for receiving characters metonimically, *Charta* for any thing ſerving for the like uſe, thence *exarare* to *write* and *Aratio*, an old Latin word. It is at the bottom of γραπω and χαραϲϲω.

STYLUS *Ich't*, *s*, *til*, or *Yſtil* the tool (*telum*) for writing or ſtriking the letter.

LITURA *eraſure* of a writing, from *L'Icht*, to ſcratch out.

rather

rather from the *Weſt* than from the *Eaſt*, would require a diſſertation, into which I do not propoſe to enter here.

The *Pelaſgic* letters however in either caſe are of the higheſt antiquity, and indirectly furniſh no inconſiderable part of our preſent Britiſh Alphabet, whenceſoever it was immediately taken.

Leaving then the origin of the Pelaſgic letters to either Country indifferently, to the *Pelaſgi* of *Greece* or of *Italy*, for both certainly had them, there occurs to me a farther doubt as to the word *Pelaſgic* itſelf applied to *Letters*.

This doubt, with its foundation, I propoſe here with the utmoſt diffidence, and without laying any the leaſt ſtreſs on it.

An obſervation, that ſome Antiquaries even of note, had miſtaken the term of *Runic* applied to *Letters*, for the name of a People, though certainly nothing more than the deſignation of *antient writing*, or monumental characters, ſtarted a ſuſpicion that, with reſpect to *Pelaſgic*, the certain and real exiſtence of more than one Nation or People of that name might have been the cauſe of loſing ſight of the origin of *Pelaſgic* when joined with *Letters*.

I do not mean to inſinuate any thing ſo abſurd as that the Pelaſgians of *Greece*, of *Italy*, of *Paleſtine* (*Pelaſgan*) had not letters; but I think there may be a reaſon offered why *Pelaſgic* may, as well as *Runic* undoubtedly was, be a generical deſignation of antient letters, particularly circumſtanced.

The North-weſtern Nations of Europe, Sweden and Denmark eſpecially, claim a priority of diſcovery of the art of writing, which they trace to the remoteſt antiquity *: They even pretend that

* Nothing is more currently received than that the *Phenicians* were the inventors of the art of writing. But if any thing ſo

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the Southern Parts of Europe had it from them. Among other arguments, they alledge that the primitive uſe of letters among them, was to inſcribe them ſpecifically on Rocks, or *Craggy* brows of Hills *. This would be literally *Pelaſgic* character, graving on *Pelaiſgs*, a practice for obvious reaſons, very preſumably antecedent to the uſe of any regular monuments or obeliſcs. Nor was this confined to thoſe regions: *Gibal-El-Mah-Kittab*, in the

ſlight as ſimilarity of names was ſufficient to eſtabliſh a conjecture, the Northern nations have a very plauſible claim. The Scythians had from the Greeks the modern name *Ruſſi* or *red men*; Φοινικες was moſt probably the more antient appellation. *Ruſs*, being a general name for Northern, certainly included *Sweden*, and probably the North in general.

Gens quædam eſt ſub Aquilonis parte conſtituta, quam a qualitate corporis GRÆCI vocant *Ruſſos:* nos vero a *poſitione Loci* vocamus *Nordmannos, Aquilonares homines.* Luithprandus Tic. p. 144. "*How got this art from the North to the South?*"—ANS. with the Northweſtern Conquerors, ſome ages before the Trojan Epoch, and before that the *Druids* had prohibited Literature.—"*How* "*came the* PHENICIANS *of Aſia by their name?*" They were very probably a Northern Colony; the art of Navigation itſelf has been traced to the North; nay ſpecifically to the Britiſh Seas.

* There is nothing in this claim of the Northern nations inconſiſtent with the circumſtance of Letters being forbidden by the Druids. If they were forbidden, they certainly exiſted. The Invention was prior to the prohibition. Nor, though the Druids were undoubtedly diffuſed all over the North, is it but probable that the Druids of all thoſe Nations might not unanimouſly agree in the rejection of Letters.

It has been ſaid, that the Iriſh Druids differed from the Britiſh Druids, in admitting Letters, which theſe never did, or againſt which they at leaſt very early procured a law, to which they invariably and rigidly adhered. But this difference, if ever it exiſted, muſt have been in the very latter times, after that the example of other Nations had greatly weakened the force of the Druidical ſiſtem, when the uſe of letters forbidden in matters of theology, certainly found at length entrance into the Druidical Colleges in more than one Country, perhaps, by way of ſelf-defence; for ſome of the Druids, we are told, wrote againſt Chriſtianity.

As to Britain, Letters were received in it with an enthuſiaſm of veneration, on the abolition of the Druidical power, but were chiefly confined to the Clergy.

deſert of *Sinai*, or Written mountain, covered with inſcriptions, contributes to atteſt, if not the antiquity, at leaſt the practicability of this kind of memorial writing, which like the Country itſelf of Paleſtine (Pelaſgtan) may, without any impropriety, or violence to the ſenſe, be termed *Pelaſgic*.

Such inſcriptions have been lately diſcovered in very remote Northern parts, on the brows of hills, or on rocks, and are properly enough *Pelaſgic* by that circumſtance: but on any other monument of ſtone, metal, or wood, they are by a more general term *Runic*, in which, as well as in what is called *Pelaſgic*, in another ſenſe relatively to particular Countries, there are ſome diſcernible veſtiges of our preſent Alphabet.

CIMMERII, CIMBRI.

This article is propoſed to the reader under all the diffidence involved in the ambiguity of theſe two words.

They have been often confounded, though preſumably very different both in the ſenſe and derivation.

Cimmerii appears to derive from *Kim-mer* the confluence of two ſeas, a circumſtance common to the Thracian Boſphorus, to the Northern Cherſoneſus and to the ſtreights of Sicily, of all which the Inhabitants were naturally ſtiled *Cimmerii*, a word improperly extended to *Cumæ* *, from a proximity of ſound, which is the ſource of a number of miſtakes, where a language is grown obſolete or departed from itſelf.

* *Cumæ* is a general name for ſuch places as were noted for their ſulphurous ſoil, or ſubterraneous fires. It derives from *Cheim*, *fire*.

The proverbial term of *Cimmerian* darkneſs may poſſibly come from the circumſtance of the cloudy or gloomy weather obſerved to prevail on the *Euxine Sea*, which has even from the Turks got it the name of the Black-ſea, *Kara-Deſki*.

Strabo, by his own confeſſion, accounts very unſatisfactorily for it. If my idea could be relied upon (which without its being duly proved I am far from expecting) that the Iliad and Odyſſey are originally Celtic Poems; the word *Cimmerian* might without much violence be deduced from *Kinmerian*, and would then ſignify thoſe Northern wintry regions, which were ſuppoſed by the antients never to feel the benign preſence of the ſun, but to be conſtantly wrapped up in clouds and darkneſs. The application of this term to any part of Italy could then only proceed from the ſo common miſtake of ſimilar names.

But, leaving that to an uncertainty beyond my reach to remove, I proceed to obſerve that this word *Cimmerius* ſeems to have been groundleſsly corrupted into Cimbricus, and itſelf to be ſynonymous or nearly ſo to *Boſphorus*, which I have precedently obſerved to be only a dialectical variation of *Bis-mor* or *two ſeas*. It is in fact the confluence of any two bodies of water * through ſtreights, as the Euxine and the *Palus Mæotis*, the Euxine, and the Propontis, the Atlantic and the Mediterranean, the German *Ocean* and the *Baltic*, where the Cimbrica, or rather *Cimmerica Cherſoneſus*, has, geographically ſpeaking, ſo great a reſemblance to the *Cimmerica Cherſoneſus* of Precopian Tartary.

Cimbri offers a different derivation. It is from *Kym*, one of the moſt antient Celtic words for

* The word *Kymmer* exiſts at this day in that ſenſe in the Britiſh Language.

mountain, ſcarce now diſcernible in any language, unleſs in compoſite words. It is a corruption of *Kean* head, and radical to *hummock* a ſmall hill, but eſpecially to the Welſh *Kymbro* or region of mountains. *Kym* * mountain, *Bro* regio. Thence *Kymbroaig*, or *Combraig*, the Welſh Language, which however if any one chuſes to derive from *Gomer* the ſon of *Japhet*, he will not at leaſt reproach me with having given it a leſs antiquity, ſince I preſume the Mountains of Wales are at leaſt coeval with *Gomer*.

The analogy of *Kym* to *Pen*, the more modern Welſh name for Hill, will appear very ſtriking, on reflexion that *Kean* and *Pen* both ſignify *Head* or *Eminence*. *Kean* or *Kim* growing obſolete with the Welſh, the origin was forgot. There is more yet; *Kean* and *Pen* are at bottom the ſame word, as the Greek and Welſh πεμπε and *pemp* are the Latin *quinque*. Of this there are many other inſtances, that would put it beyond a doubt. *Cenſeo* and *penſer* are the ſame words. Pembroke and Queenborough are at bottom univocal.

You have alſo this word *Kym* or *Hill* in the names of *Cumberland*, *Northumberland*. They both mean a mountainous Country.

The ſillable *North*, prefixed to the laſt, is adventitious to it from the Saxons. But neither have originally any relation to the Humber (or *Abus*), as the ſound would at firſt tempt one to imagine.

Humber ſtrictly ſignifies, a water of ſeparation from the Mountains, *Cym-ibher*. Poſſibly the Saxons were led into that application of the word

* *Coom* a Valley is contracted from *Co-Hum*, connecting two Hills. I need not, I hope, here repeat that the *K* and *H* are, in the antient language, ſo generally convertible, that their *not* being ſo is the exception.

North by the water or *Humber* *, being ſo far North on the Eaſtern-ſhore, and conſequently likely enough to give them the deſignation of that County; not improbably too *Kymbro*, *Cumberland*, and the *Umbria* of Italy, are equivalent terms.

This name of *Cimbri* then means nothing more than Mountaineers, or inhabitants of the Hills or beyond the Hills, a term which might equally denote Germans, Gauls, or Britons, in ſhort any *ultramontani*; but there is great reaſon to appropriate, in this caſe, the name of *Cimbri* to the Mountaineers in or about the *Cimmerian Cherſoneſus* in our Northern Seas; whence probably the confounding the two words *Cimmerii* and *Cimbri*, which, in fact, were *both* proper to them, though for different reaſons †.

CELTIC.

This word has been ſo often and ſo long uſed in a vague indefinite ſenſe, that, ſhould the etimology of it which I am about to offer appear ſatisfactory enough to fix a juſt idea of that name, it

* It is remarkable here, that this radical particle *ibh*, or *ſeparation*, gave, for an obvious reaſon the generical name of *river* with various initials, the *Hebrus* of *Thracia*, the *Tiber* of Rome, *Iberus* of Spain, all including the idea of *diviſion* or *partition*.

† Thus the highlands of Scotland have a double title to the epithet of *High*, not only for the actual height of their mountains, but for that of their Latitude, comparatively to that of South Britain. Thence alſo the name of *Scot*, which is but a corruption of *Scuit* the ſame as *Scythæ*, a general name for the people of the North, or neareſt to the *Arctic circle*. The Greeks termed ſuch Northern regions ανωτερικα μερη or upper diviſions. Lapland is but another word for *up-land L'up land*. The Laplanders gave to their country that of *Sameland*. The Northern Iriſh like the North-Britons were both neceſſarily *Scots* or *Scythians*. I have heard a derivation of the word *Scot* from *Scout*, but this is a vulgar contraction of *ſeek-out* formed into a ſubſtantive.

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will hardly be thought an inconſiderable ſervice done to literature.

So much however is certainly true, that it is with the utmoſt freedom from prejudice, or from ſpirit of ſiſtem, that I have conducted the examination, the reſult of which I here propoſe, with all due diffidence and ſubmiſſion, to the reader's own judgment.

The inhabitants of Italy ſeparated from the Gauls, by the Alps, gave to the inhabitants not only *of* thoſe mountains, and *near* them, but *beyond* them, the generical name of *Celts*, which, in this triple view, ſignifies mountaineers, neighbours to the mountains, and at length in an infinitely more extenſive ſenſe, all *beyond* the mountains, ſo that, in fact, all the reſt of North-Weſtern Europe was relatively to Italy *Celtic*, as at this inſtant, all the Nations, under the laſt deſcription, are *tramontanæ* * to that Country. Nor could the ſenſe, thus variouſly modified, occaſion any perplexity, being always clearly aſcertained by the context.

The Greeks, who moſt probably took their names of places ulterior to Italy from the Italians, adopted the name of *Celtæ*, of which the three above noted diviſions are eſpecially to be noted.

The merely *Celts* or *Inalpine* inhabitants.

The immediate *Tranſalpines*.

The Tranſalpines in the unlimited ſenſe of all Nations beyond the Alps, indiſtinctly called *Celts*.

The *Celtiberians* were the Weſtern Celts, or borderers on the Pyrenean Mountains.

Hereby it appears how perfectly juſtly ſome authors have given ſuch a latitude to the word *Celts*,

* *Tra* in the antient language did not ſignify as in Italy at preſent *among*, but *beyond*, or *ultra*, as it ſtill does in the Corniſh dialect now ſubſiſting.

by

by extending its deſcription to the fartheſt parts of the North of Europe.

But, if the Italians called the Tramontani *Celts*, the Celtic nations in return, and correlatively, gave to the Italians, upon the very ſame principle, the name of *Celts*, which anſwers to *Ultramontani*; ſo that in fact, and very probably from that circumſtance, Europe itſelf had the name of *Hellotia* or *Cellotia*, till the Aſiatic appellation for it of *Europa*, which ſignifies a land facing or oppoſite to the Eaſt, Ευρυς & Ωψς, at length prevailed, and continues in force to this day.

The name of *Celts* was convertible with that of *Galli*, which being, in fact, nothing but a dialectical variation of ſound, ſignifies reſpectively to Italy, the ſame as *Tramontani*, except indeed *Gallia Ciſalpina* *, which forms upon the like principle of *All Gall*, or *Cell*, both ſignifying *hill*, but with an obviouſly different modification. Our *Wales* or *Gallia* means literally nothing more than a mountainous country, a *Kym-bro*; whereas the word *Celt* or *Gauliſh* admits of that relatively reciprocal extenſion above noted.

* This word offers here a fair occaſion of accounting for thoſe famous diſtinctions of party, the *Guelphs* and *Ghibelines*. One of thoſe names have been, like ſo many others, deduced from a proper name; the other, without the ſhadow of reaſon or propriety, from ſome obſcure or non-exiſtent village in Germany.

The party of the Papaliſts gave to themſelves the name of *Guelphs*, a corruption of *Qui-Alp*, Ciſalpine, on this ſide of the Alps. The Italian party, in ſhort.

To the Imperialiſts, or German party, they gave the nick-name of *Ghibelins*, taken from the *Lingua Franca*, which ſignifies *Tramontani*, from *Ghibal*, a mountain. Whence that pleonaſm Mongibello: whence Ghibaltariff (Gibraltar), the mountain of Tariff, the Mooriſh general who made good his landing there. But, in this ſolution of the word *Guelph*, you have the true derivation of that appellative of the houſe of Brunſwick, which was originally of Italian or Ciſalpine extraction.

Thus

Thus Germany was *Celtic* or *Gauliſh*, reſpectively to Italy, as Italy was *Celtic* or *Gauliſh* to Germany. And accordingly, at this inſtant, the Germans call the Italians *Gauliſh* or *Walſh*, on that principle of an ultramontane ſituation, "*over the hills and far* "*away*," as the ſong has it. Nor is this all. By an affinity of ideas, this word of *Gauliſh*, or rather *Gael*, beſides its principal ſenſe of mountainous, or ultramontane, received the acceſſary one of ſtranger, foreign, or outlandiſh: and it was from this acceſſary idea, that the Saxons, with no friendly diſpoſition to the native Welch, who were defending their own country againſt them, abſurdly enough affected to give to the word *Welſh* (Gaeliſh) the ſecondary ſenſe of *Strangers*: the appellation of *Gael* being, in fact, almoſt univerſalized in that acceſſary ſignification; ſo that the word was ſometimes uſed in the one ſenſe, ſometimes in the other, and often in both.

It is alſo obſervable of the denominations of moſt countries, of moſt nations, that they originally received them, not from themſelves, but from borderers, or inhabitants of other countries, who gave them, or from ſome ſtriking ſituation, or from the make of the arms they uſed, as the *Longobardi*, the *Coſſacks* *, the *Saxons* †, the *French* §, &c.

The word *Scotch* for *Scuyt*, a Scythian, or man of the North, was only at length adopted by the *Scotch* from the force of cuſtom.

The word *Celts*, or *Gauls*, was a term of deſcription probably firſt given by the inhabitants of Italy.

* Not from *Coſa*, a goat, becauſe they ſkipped like goats, but from *Coſſa*, a kind of *ſcythe* or *faulchion*, they uſed in battle.

† Saxons from their kiud of arms.

‡ *Franks*, by contraction from *Warangs*, battle-axes, the common military weapon of the North.

But if the reader ſhould require a ſtill farther illuſtration of the fitneſs of admitting our word *Hil*, or, as the Swedes wrote it, *Hel*, for the radical of Celts, as I deſire nothing to paſs without a rational proof, I offer here a few out of many inſtances from the Greek of the enallage of the *h* and the *c*, or kappa, which is often totally dropped.

Καρδια, *heart*.

Κεαρ, with the common paragogic *t*, alſo *heart*.

Καδ☞, Cadus, diſcernible in *Hogſhead*. *Hog* ſignifies there *liquor* in general.

Κιω, Eo, ire, to *hie*.

Καλεω, to *hail* or call.

Καλ☞, *Al* ſignifies white, radical to *Albus*.

Κοιλ☞, hollow.

Κηδ☞, heed, care.

Κερδ☞, hire, lucre.

Κατα, *at*, in the ſenſe of *againſt*.

Κερας, *horn*, more diſcernibly in the word *herald*, one who blows the horn.

There are many other words in the Greek, which would, at once, prove the community of a Celtic origin, and the convertibility of the *c* and the *h*; but to enumerate them would carry me too far.

The truth is, that the *c* and *h* are ſo convertible, even at this moment, that the Tuſcans pronouncing the *c* in *Ceſare*, gutturally make it ſound the *h*, as *Heſare*.

You may even find in antient inſcriptions, that the letter *h*, in the Pelaſgic character, repeatedly ſupplied the place of the *c*; as for example, in REHTE for RECTE.

So much, however, is certain, that, in our antient language, the *c* and *h* were certainly of the ſame ſound, and convertible by a general rule. Of this we have a number of inſtances.

KADDOCH,

HADDOCK, inſtead of *Coddich*, a ſmall kind of cod.

HARTICHOKE, for *Carduus-choke*. H omitted, as no letter: thence our *artichoke*.

HEMP, contractedly for *Cannabis*.

HAP, to *take*; radical to *capio*. Thence *Swan-happing* for *Swan-capping*.

HAND gives *Gand*, a glove.

HURRY, curro.

HENRICK, Kendrick.

HALTER, *Col-tir*, from *Col*, neck; *tir*, round.

HOOPER, *Cooper*, a merchant, a ſaleſman, *caupo*.

HAROLD, *Carolus*.

HORNS (callous excreſcences in the feet) *Corns*. Cornua in Latin.

HAIL, Gelu.

HALLOO, to *call* loud.

HAZARD, *Caſurus* (as *chance* is contracted from *cadence*).

HAM, Gam (*Leg*) whence *ambulo*, *amble*, and *aller* in French.

HALCYON. This mithological term, like moſt of the reſt, whether Greek or Roman, is purely a Celtic compound, which ſtands thus. *Hal-lig-y-un*, *Hal*, fair or *calm*: *Lig-y-un*, lying or brooding on the water.

HALLER, *Caller*, a ſcholar; whence Clericus, Clerus, and χαλοιερ, vox Hybrida.

HARVEST, *Carpeſt*, time of reaping. *Crop* is a contraction of Car-rip, or rather of *Cer-reap*. *Cer*, the *corn* (whence *Ceres*) and *reap*, to cut or ſeparate. *Ripe*, metonimically for fitneſs to *reap*; as *maturus*, on the like principle, from *meto*, to cut down; whence *meſſis* and *temetum*, for ripe grapes.

HOUSE, *Caſa*.

HUSK, Cuſg, or *Cuſ-ig*, what *forms* the *caſe*, eſpecially of grain.

Hostia, from *Coff*, head, in the double ſenſe of a *devoted head*, and of *Coff* *, purchaſe; from which laſt we have *Copſt*, contractedly *Coſt*. All ſacrifices were conſidered in the light of *purchaſe*, *redemption*, or *payment*. Thence *Hoſtia*, in the *ſacrifice* of the Romiſh maſs. Certainly not from *Hoſtire*, in the ſenſe of to *ſtrike*, a word of which I doubt even the exiſtence.

There are many more examples to be quoted; but theſe may ſuffice. This convertibility, however, of the initial *h*, or *aſper*, runs through all languages; and is not confined to the *c*, the *g*, or the *q*, ſince it occaſionally reſolves, as *v*, *f*, *b*, &c. as into other letters, and is often totally dropped, eſpecially in the Latin. The affected Roman knight, on whom *Catullus* jeſts for his adhering to the guttural archaiſm of pronouncing *Hinſidias*, was right, grammatically ſpeaking; but wrong in his pedantry of not ſubmitting to cuſtom, in which are ſovereignly veſted the "*Jus & norma lo-*" "*quendi.*"

But the preceding inſtances I have adduced, not ſo much to prove ſo clear a point, as the poſtulate of that permutability of the *c* and the *h*, as collaterally to furniſh certain articles of literary curioſity,

* The reader may pleaſe to obſerve the analogy of words, in the examples of to *cope*, of *vendo*, and of ωωλειν, all including the idea of *head*: *Coff*, *ven*, *poll*, are the radicals, all ſignifying *head*, and occaſionally *ſale*, or rather *barter*. Not impoſſibly this from the very antient Celtic cuſtom of carrying on trade chiefly by *heads of cattle*; long before and ſince the uſe of *money*, or coined metals, was known.

Adoption among the Romans was performed by purchaſe. Archaically written, *adoptare* would be *adcoptare*: this explains the meaning of the act of Auguſtus, when (as in Suetonius), "Caium "& Luciam *adoptavit* domi per *aſſem* & *libram emptos* a patre "Agrippa." The *c* there, as uſual, is *elided* by its liqueſcence. *Optare* and to *hope* both come from *cop*, head, but on a different principle of idea.

and

and to ſubmit withall to the reader, whether I preſs the rule into the ſervice of imagination, or apply it with fair judgment.

Thus I conceive that *Helvetii*, the preſent *Swiſs*, received that denomination from *Cell* or *Hill*, thence *Helvetii*, inhabitants of the *hills*.

This *Cell*, in the ſenſe of mountain, you have perceivably for the etimon of *excelſus*, of *culmen*, of *excellens*, of *collis*, and in many other words, importing *eminence* and *height*. The power of the root is, however, in the *al*, *el*, *ul*, or *ol*, the vowel being, in fact, indifferent. *Ol-imp* is manifeſt the *hill* of the *ſpirits*.

The words, *Gaul*, *Celt*, *Alps*, *Welſh*, &c. are all but dialectical variations of a word, at bottom, conveying the ſame principal idea, but more or leſs extenſive, according as it is pregnant with acceſſaries.

ADDITIONS.

Article PARABLE, page 1, line 15. For a note to the *Abſtineto a Fabis*, add:

Pliny (*Nat. Hiſt.* lib. xviii. cap. 12.) ſpeaking of beans (*Faba*), has, "*Hebetare ſenſus exiſtimatur,* "*inſomnia quoque facere, Pythagorica ſententia* "*damnata* (ut alii tradidere), *quoniam animæ ſunt* "*in ea. Varro & ob hæc ea Flaminem ea non veſci* "*tradit.*" With *Pliny's* and *Varro's* good leave, the ſenſe is much more obvious, that the immortality of the ſoul was by *ſome* reckoned among the *Fables* (in *Fabis*), and not in *Beans*. It would be incredible, but for Polybius and other authors, how ſoon the Romans departed from their antient language, and loſt the meaning of its archaiſms. The ſenſe of Pythagoras is a very juſt and natural one, in its being an injunction to his ſcholars to abſtain from *fables*, or from *fictions*: all the reaſons aſſigned for underſtanding this of *beans* are abſurd, or, at the beſt, only ingenious.

Where *Terence* (in his *Eunuch*, act ii. ſcene 3), makes a ſlave, who had ſuggeſted to his young maſter a device or ſtratagem, ſay, upon reflexion on the conſequences, *At enim iſthæc in me cudetur faba*; will any torture force the word *faba* there to ſignify a *bean?* But how clear and eaſy will the interpretation be; "*I am afraid this fiction or fable* "*will fall heavy upon my ſhoulders; I ſhall be the* "*anvil of it.*"

LECHS, or CROMLECHS, p. 135. after the words *explained it:*

This word *Tolmeyn*, or ſtone with a hole in it, is at this moment the proper name of a family: alluſive, no doubt, to ſome circumſtance of thoſe perforated

perforated ſtones. The odd, whimſical ſign of *the hole in the wall* has probably ſome relation to theſe antient miſtic monuments. They are not unknown in the Eaſt, where a paſſage *through* them is uſed for a *purification*.

OVUM ANGUINUM, p. 151. l. 3. after the word *thouſands*:

May not even the iſland of *Glaſteney* (otherwiſe called *Avalonia*) have received the ſurname of *Glaſteney*, or *Glaſs-Iſland*, from being preciſely the ſpot where that art was exerciſed by the *Naidrs* of a Druidical minſter there, and by them kept a profound ſecret?

P. 156. l. 12. after *human head*:

The holding the *mound* or *bead* in the hand was probably the mark diſtinguiſhing the *head* or preſiding judge, from his aſſeſſors or prelates (*perlatus*), who wore only the ſmall *Tiaras* or *Mitiaras* (*mitres*); while the preſident wore the larger *tiara* or *mor-tier*, more amply garniſhed with thoſe mounds or beads, which we now in blazonry call *pearls*. They were doubtleſs among the *inſignia* of high office, and account very naturally for the balls, or pearl-faſhioned globules, with which ſome of our moſt antient Britiſh coins are poudered.

CONVENT, p. 54. l. 13.

There is under this head a ſurmiſe ſtarted, that the *Mint* of *South-reich* (Southwark) does not owe its name to any royal or other coinage eſtabliſhed there, as in truth, allowing ſuch a coinage to have been ever carried on in that borough, which I rather doubt, what affinity is there between a *mint* in that ſenſe, and a *mint* as a place of refuge for criminals and debtors? A *mint*, which, deriving unforcedly from the *Meyn* or *Fane*, the radical to

Manchester,

Manchester, to *Winchester*, to *Minster*, &c. accounts so naturally for that having been of old a place of refuge or sanctuary: much as *Whitefriars* was, and other privileged precincts, some on a Christian adoption of the Druidical origin, by building *monasteries*, *abbies*, and *churches*, where those *Meyns* antiently stood; whereas others, for various reasons, might never receive that honor.

But, relatively especially to this *mint* of *Southwark*, the admission of my idea will clear up a point of British antiquity, in a manner hardly unsatisfactory.

It is notorious, that, on the banks of the river in Southwark, there were, for a long time, tolerated or rather licensed stews, under a certain police. They continued, if I mistake not, so low as till Henry the eighth's time. The loose women, or prostitutes, belonging to those brothels, were, in derision, nick-named *Winchester-geese*; upon which it has been suggested that a bishop or bishops of Wincheſter founded a part of their revenue on the support and protection of these stews. This I conceive to be a mistake: not that such a toleration, or even licensing, was so scandalous, or so grosly out of character, for a bishop to countenance, as, in the ideas currently now affixed to such a licence, would appear; since the pope and clergy of Rome, among a number of institutions manifestly borrowed from the Druids, adopted also that of tolerating or licensing such women. Thence the name of *Cortigiane* or *Curtezans*, which may be interpreted *women of the verge of the court*, or protected by the *court*, a word that has there an ecclesiastical sense. So that, in fact, such a bishop, in the Roman Catholic times, might have justified himself by so authoritative an example. But I rather conceive that the word *Winchester*, as connected with

these

theſe licenſed proſtitutes, is rather a deſignation of their belonging to the antient *Wincheſter*, *Mint*, or *Minſter* of that borough. It might, however, very conſiſtently with this propoſition, fall, in proceſs of time, under the juriſdiction of ſome biſhop of Wincheſter; a circumſtance which would be no impeachment of the origin here aſſigned to the *mint*, or to the licenſed ſtews belonging to that precinct.

Here it may be objected that there never was, in the *Mint-precinct*, or what I take to be the place of the antient *Wincheſter* or *Minſter*, ſuch a fabric as could deſerve the name of a *Minſter* or *Abby*. But this objection rather favors my ſuggeſtion; if by it ſhould be meant a Chriſtian *Abby*, or *Monaſtery*. If no ſuch capital edifice ever exiſted in that part, it is the more likely that the name of the *Mint* is purely owing to the Druid *Minſter*, of which, not to run into chimera, a very different idea muſt be formed from that of any ſuperb fabric, ſuch for example as Weſtminſter-Abby. Ranges of cells for the principal Druids, cloiſters for the ſtudents, all, at the beſt, of nothing better than *lath* and plaiſter, and ſpace-ground for the *monks* or ſanctuary-men, furniſh the juſt notion of a *Druidical Minſter*, which, on its diſſolution, would leave, in a few years, no traces of its exiſtence, unleſs in traditional privileges and immunities, which have, by force of cuſtom, exiſted, in ſome degree, down to the preſent century.

The veneration then of the people, in thoſe days, could not well be conciliated to ſuch an aſſemblage of cells, or huts: it was, in all likelihood, principally concentered in the *Meyn*, or *Kiſt-Faen*, oftener deeply imboſomed in a grove, or fixed in ſome receſs or cave, inacceſſible to the vulgar, and partitioned off from the *Karne* by a *chancel*, which gave its

its name not only to the whole *precinct*, but to the *Chancel-maër*, or *chancellor* of it. Dr. Stukeley has given a good idea of ſuch a ſacred incloſure, and Dr. Borlaſe ſtill a clearer one, in his deſcription of the *Kerris-Roundago*, vol. i. p. 187.

This *Kiſt-vaen*, or head-ſtone, might, by a very juſt figure, be termed the *Key-ſtone* of the Druidical precinct of their *Minſters*, *Alburys*, *Naids*, &c. The whole depended on it.

With the Britons, it was the *Cromlech*.

With the Latins, or Etruſcans, the *Jupiter Lapis* or rather *Jovis Lapis*, literally the *head-ſtone*, *Y-Hoff* (Jovis), the *head*; *Lapis*, ſtone.

With the Greeks, the *An-meyn*, corruptedly *Ammon*, ſtill the *head-ſtone*. *An*, head; *Meyn*, ſtone.

This name penetrated even to the deſerts of Egypt. The Arabians had, and have at this moment, their *Caaba*, or *head-ſtone*.

Our *Altar* ſignifies literally the *high-ſtone*. When then the Chriſtians ſucceeded to the Druids, and generally choſe for their churches and abbies thoſe very ſpots, endeared to the Britons by a long habit of veneration, where their *Carneys*, their *Lechs*, their *Naids*, or ſanctuaries, had ſpecifically ſtood; it would be no ſmall attractive of them to the Chriſtian religion, their ſeeing the Dignitaries of that Faith decorate, with comparatively ſuperb edifices, thoſe antient conſecrated grounds, which, by this means, received an additional ſplendor; not to mention, that the other changes, collaterally introduced, were as few and as little as can be imagined. The paſſage was every way ſmoothed, and the more eaſy for it being the leſs perceptible. Of this there occur, in this eſſay, numerous inſtances. Even the great doctrine of vicarious redemption was no novelty to the Druids, and appeared to the people in a much more amiable light under the new Goſpel-diſpenſation.

All,

All, however, of thoſe antient *Mints* or *Druidical* abbies might very well, and for different reaſons, not have obtained Chriſtian ſuperſtructures.

This leads me to the conſideration of another court and place, the name of which I conceive to have, like that of the *Mint* of *Southwark*, been traced to a falſe origin, the dutchy and court of *Lancaſter*. This has been ſaid to owe its origin to Henry IV. " who, depoſing Richard the third, " and poſſeſſing the dutchy of Lancaſter, in right " of his mother, was ſeiſed thereof, as *duke* as " well as *king*. But, imagining his right to the " dutchy *better* than that to the *crown*, he reſolv- " ed to *ſecure* the ſame by *ſeparating* it from the " *crown*; which being *effected*, he *created* this " *court* for its *uſe*, wherein all matters of law and " equity, belonging to the *dutchy* of *Lancaſter*, " are heard and decided by the *chancellor* thereof." (*Maitland*).

Now, without admitting or denying the hereditary right in this dutchy to have been in this ſame Henry IV; confeſſing even, that ſuch a diſtinction of a patrimonial eſtate, from the property of the crown, would be nothing improbable or extraordinary; ſince the houſe of *Braganza* have, ever ſince their acceſſion to the throne of *Portugal*, affected not to *make* but to *continue* the like ſeparation of the dutchy of *Braganza*, and, as has been ſaid, for the very ſame reaſon; yet, with all this, there is great room to think, that this *ſeparation*, attributed to Henry IV. was either totally imaginary, falſe in the fact, falſe in the hypotheſis of our laws and conſtitution ſuffering ſuch a ſeparation, and eſpecially of that king's himſelf, by ſuch an act, pleading implicitly, guilty of uſurpation; or, that if he really did make any ſuch ſepa-

ration, it was merely throwing into greater order and form of law the management of a precinct, grown more immediately his poſſeſſion, whether as duke of Lancaſter, or king of England, or both, which laſt is at leaſt more likely.

But, by whatever incident the Lancaſter-precinct, in or about the *Strand*, came, in after-times, to be connected with the ſhire, or with the name of the dutchy of *Lancaſter*, it is moſt probable they had, originally, no other affinity to each other than a mere generical identity of name, which ſignifies a *Minſter-incloſure*, or precinct; juſt as *Angleſey* and the *Iſle of Man* were both called *Mona* or *Meyn-ey* (*Iſlands* of the *Fane*), from their having both alike a *Minſter* or conſecrated *Stone*, without any other relation to each other.

Such a precinct, or *Lancaſter*, like the reſt of thoſe *Lancaſters*, muſt, originally and antiently, have had its own peculiar *chancellor*, or governor, with other extra-parochial immunities and privileges, of which it would be no wonder that Henry IV. ſhould have procured a legal confirmation, inſtead of their precariouſly depending on the extinguiſhed and abrogated ſyſtem of Druidiſm.

It is not even impoſſible, that a long-deſtroyed Abby (I mean in the Druidical manner of abbies) might, in remote ages, have ſtood preciſely where the *Savoy* now ſtands, which may be a corruption of *S'Abby* or *Z'Abby*, the habitation of a Druid *Soph* or *Head*. For, as to the name of *Savoy* taken from a certain *Peter* Earl of *Richmond* and *Savoy*, uncle to Eleanor, the conſort of Henry the third, there are many invincible objections to that appellation's being owing to ſuch a perſonage; but into that diſcuſſion it is not here the place to enter.

If any one, however, ſhall ſtill think it very arch and ſhrewd, to reproach me on this or any other point,

point, with ſeeing Druidiſm every where; my anſwer is plain, and drawn from the ſtrict truth of things, coolly, and clear of all the confidence of enthuſiaſm. Nothing is more true, than that, treating of the antient times, and eveſtigating words and things from their primitive ſource, I ſee Druidiſm almoſt every where eſpecially on this iſland, and diffuſed through it in every thing worth notice. With good reaſon too I believe it extended of old much farther, even over almoſt the whole Northern hemiſphere. Not only then the greateſt and the moſt curious of the Grecian, Roman, and Britiſh antiquities have demonſtrably their ſource in it, but many of the moſt eſſential parts of the preſent conſtitution in church and ſtate have manifeſtly their foundations in it: ſo that, if it be true, that, to know things rightly and ſolidly, they muſt be traced to their origin, we have, ſurely, hitherto, not taken the beſt road, in ſeeking that origin, every where but where it was to be found, preciſely at home, in Britain itſelf. But ſuch is the waywardneſs of human kind;

"Tranſvolat in medio poſita, & fugientia captat."

HOR.

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(in which article, the reader is desired particularly to correct an erratum, p. 127. of *Eastern* for *Western*).

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ERRATA.

Page	Line	
46	32	for *inclusively* read *exclusively*.
48	15	for *Epagogics* read *Paragogics*.
68	5	read *disdain*.
127	26	read *West* side of Italy.
140	Note,	read *Impost* of a *Cromlech*.
161	Note,	for *Hell* read *Hill*.

VIEW

OF A

LITERARY PLAN,

For the Retrieval of the ANTIENT CELTIC.

In aid of an Explanation of various Points of ANTIQUITY in general, and of the ANTIQUITIES of GREAT-BRITAIN and IRELAND in particular.

THIS Plan would, of itſelf, and from the nature of its deſign, claim, under the moſt favorable title, the patronage of eſpecially the learned public, if its opinion of the probability of the undertaking being ſatisfactorily executed was, in any degree, anſwerable to the merits of the pretention.

Happily, towards forming a judgment of what on this ſubject may be expected, the foregoing ſheets, preceded by a publication, in 1766, under the title of *The Way to Things by Words, and to Words by Things*, offer two ſpecimens: and, if I may be allowed to draw into conſequence the approbation which they have met with from ſome of the moſt diſtinguiſhed characters for learning, I need not deſpair of encouragement from all thoſe, to whom the intereſts and progreſs of literature are not, at beſt, indifferent.

As to this recourſe to a ſubſcription, I have no apology to make for it, but one, which is, that it is neceſſary, as being the only one. Not that I am inſenſible of there being many and juſt objections to this method, but the candor of a liberal

conſtruction

conſtruction will hardly rank among them its being liable to an abuſe. This is no more than what it has in common with the beſt of things.

Whoever conſiders the vaſt comprehenſiveneſs of this plan, and the aids of all kinds which it muſt, to have juſtice done to it, indiſpenſably and implicitly require, will eaſily allow the undertaking to be not only impoſſible to a ſmall private fortune; but, even where there might be a large one, the work itſelf to imply ſo much of propoſed utility to the public, as not to be without ſome right to ſolicit the aſſiſtence of the public.

It was the failure of that aſſiſtence, that, probably, loſt to it one of preſumably the moſt uſeful and valuable works that any language or any nation could have had to boaſt of, the ſecond part of *The Britiſh Archæologia*, of one of our greateſt and ſolideſt antiquaries, *Edward Lhuyd*, who, or ſuppreſſed, or dropped, or, at leaſt, did not effectually carry it on, from his diſguſt or diſcouragement, at his having been forced to publiſh the firſt part at his own heavy expence: a loſs this to the Britiſh republic of letters hardly reparable! Need I mention the celebrated Dr. *Hyde's* boiling his tea-kettle, with almoſt the whole impreſſion left on his hands, of that profoundly learned treatiſe of his, *De Religione Veterum Perſarum*, admired by all literary Europe, and neglected at home: ſo low was the taſte for literature, in this country, already ſunk! For the republication of this work, we have now, however, the obligation to the public ſpirit of Dr. Sharpe, that patron and promoter of literature, of which himſelf is at once an ornament, a judge, and a ſupport, with the greater merit for his not deſerting it in its preſent ſtate of diſgrace.

With ſo cold, ſo unpromiſing a proſpect before me, and very juſtly conſcious of not only an incomparably

comparably leſs title to favorable opinion, but of having much more to apologize for, than of any merit to plead, I have only, in extenuation of my preſumption to addreſs the public under ſuch diſadvantages, one ſolemn and unaffected truth to offer; and this it is. Finding this retrieval of the Celtic (that language actually exiſting no where as a language, and every where as the root of all or moſt of the languages in Europe, dead or living, modern or antient, and entering into the compoſition of almoſt every word that we now, at this inſtant, uſe in common converſation); finding, I ſay, the retrieval of this elementary, or mother-tongue, at leaſt included in propoſals from *more than one* foreigner, I have thought it my duty to form a wiſh, that it might not be my fault, if the Britiſh public was not, as early as other countries, in poſſeſſion of the benefit of ſuch a retrieval, for the ſatisfactory elucidation of ſome of the moſt intereſting Britiſh antiquities. But how far I may find the public diſpoſed to ſecond that wiſh, or to enable me to fulfill it, muſt remain entirely at the diſcretion of that public.

Mean while, the deſign of the work is, to furniſh a full and clear deſcription of my method of analiſis, ſupported by a radical vocabulary, or competent number of words, reduced by it to their reſpective primitives; words, the choice of which, out of various languages, the Greek, the Latin, but eſpecially the preſent Britiſh, with other modern ones, will not only ſerve to eſtabliſh inconteſtably the right of the Celtic to the quality of elementary or primigenial tongue, but implicitly contain curious explanations of certain obſcure points of mithology, of hiſtory, of geography, with the genuine reaſon of names of countries, of men, of things, ſo as to extirpate a multitude of popular miſtakes, and ſubſtitute truth to falſe opinion.

It cannot indeed be ſaid, that ſuch a retrieval of the elementary, or mother-tongue, will ſerve to learn by it any of the derivative languages; but it will manifeſtly facilitate the acquiſition of all or any of them, as well as give a more ſatisfactory foundation for thoſe already acquired.

Such, with many other intereſting applications of this retrieval, will be the reſult of theſe archeological reſearches; an utility this, to which etimology muſt owe all its claim of regard or attention: an utility which is unqueſtionably not devoid of entertainment, ſince no truth of any importance, eſpecially if it ſerves to ſupplant a prejudice, or extirpate an error, can enter the human mind, without bringing with it ſuch a ſenſible and grateful pleaſure, as amply rewards the merit of ſeeking and of embracing it: and ſurely, without ſuch utility, etimology muſt be as futile and as contemptible as any other play on words; it muſt trifle ſuperficially, or ſink with its heavineſs: the froth or the dregs of pedantry.

Of the rules of the analiſis, being unſuſceptible of an extract, I can here offer no ſpecimen; and could therefore only preſent, in the foregoing ſheets, a part of the reſult of thoſe rules, for a ground of opinion.

CONDI-

CONDITIONS of the SUBSCRIPTION.

THIS work, of which the foregoing View will, it is hoped, be thought ſufficiently explanatory, is intended to be printed by ſubſcription.

THOSE friends of antient literature, and eſpecially of that which is propoſed to be at once curious, entertaining, and uſeful, who are inclined to promote and patronize ſuch an undertaking, will be pleaſed to contribute their aſſiſtence, as ſoon as poſſible; the work waiting for nothing towards its being carried into execution, for publication, but a competent encouragement.

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BY THE

ANALITIC METHOD,

OR

REDUCTION to RADICALS.

Illuſtrated by a GLOSSARY of various, and eſpecially BRITISH ANTIQUITIES.

*** Subſcriptions will be received by the Author, and by Meſſrs. DAVIS and REYMERS, in Holbourn, Printers to the ROYAL SOCIETY.

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Cleland, John,

Specimen of an etymological vocabulary, or Essay by means of the analitic method to retrieve the ancient celtic

London 1768

L.rel. 175
urn:nbn:de:bvb:12-bsb10588674-1